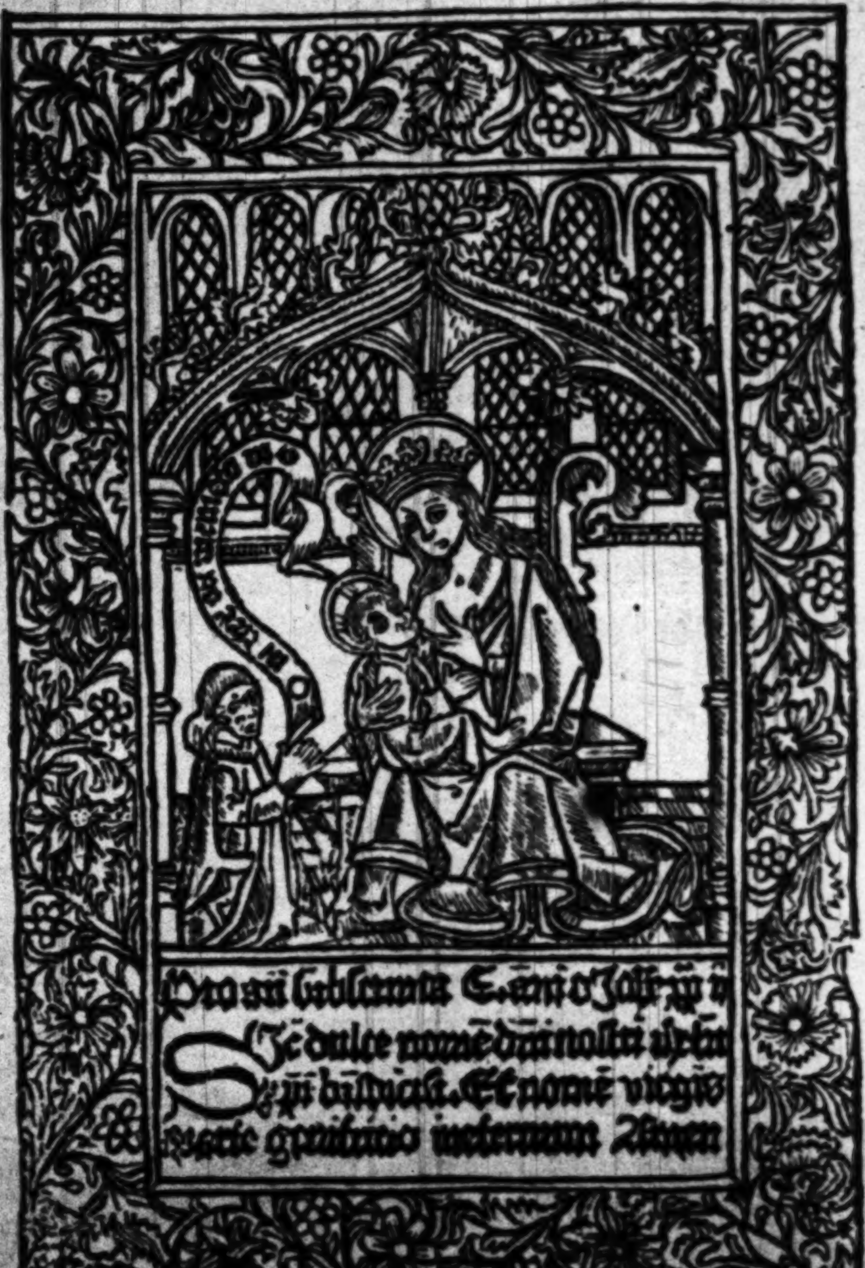
Pro an̄i [illegible] C. an̄i d' [illegible]
Sit dulce nomē dn̄i nostri ih'u
xp̄i b̄ndictū. Et nomē virgis
marie gl'iose in eternum Amen

¶ Scala perfeccõnis

BRITISH MUSEUM

Capl'a prime partis/

❡ HEre begynnen the chapytoures of this preſent volume of walter hylton/ namyd in latyn Scala perfeccōnis englyſſhed the ladder of perfeccōn/ whiche volume is deuided in two partyes/ The fyrſt boke of this preſent volume conteyneth .lxxxxiii. chapitours/ The ſecounde book .xlvi. whyche hole volume amounteth .C.xxxix. chapitours/

That the Inner hauing of mannes ſoule ſhold be lyke to the vtter: Capitulū primum
Of actyff lyfe and the werkes therof / Capl'm ii.
Of contemplatyff lyfe and the werkes therof Capl'm iii.
Of the fyrſt part of contemplacōn/ Capl'm iiii.
Of the ſecounde part of contemplacōn/ Capl'm v.
Of the lower degree of the ii. part of contēplacōn: Capl'z vi
Of the hyer degree of the ii. part of contēplacion/ Capl'z vii.
Of the thyrde part of contemplacyon: Capl'm viii.
Of the twynnyng of the thyrd part of contēplacōn fro the ii. part/ and of the prayſyng therof/ Capl'm ix.
How the ſhewyng to the bodely wyttes and the felynge of hē maye be bothe good and euyll/ Capl'm x
How thou ſhalt know whan the ſhewyng to the bodely wyttes and the felyng of hem ben good or euyll: Capl'm xi.
What knytteth Jhū to mannes ſoule: and what loſyth hym therfro/ Capl'm xii.
How ⁊ in what thynges ſhold a contemplatyff man be occupyed / Capl'm xiii.
How in reaſon ⁊ wylle vertue begynneth/ and in loue ⁊ in lykyng it is made perfyte/ Capl'm xiiii
Of the meanes þ bryngeth a ſoule to contēplacōn/ Ca.xv.
What a man ſhold vſe ⁊ refuſe bi the vertu of mekenes. c.xvi
Who ſhold blame mēnes defawtes and deme hem. and who not/ Capl'm xvii.
Why men ſhold worſhyp other: and lowe hemſelf in her owne herte vnder all other/ Capl'm xviii.

Capl̃a prime partis

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How ypocrites ⁊ herretykes for wantyng of mekenes highen hemſelf in hert before all other/ Capl̃m xx
What thynges men owen to byleue by a ſyker fayth/ Ca xxi.
How a ſtable entent is nedeful to thiſe that ſhold pleyſe god and diſcrecõn in bodely werkes/ Capl̃m xxii.
Of a lityll reherſyng of thynges ſayd before/and of makynge of offeryng that ſholde be offeryd to god/ Capl̃m xxiii
Of prayer yͭ is ſpedeful to gete clen̄es of hert ⁊ vertues/xxiiii.
How men ſhold praye/and wheron the poynt of her thoughte ſhall be ſette in prayer/ Capl̃m xxv
Of the fyre of loue Capl̃m xxvi
That the certayne prayer in ſpeche ordeined of god ⁊ of holy chirche is beſt to hē yͭ bē newe tourned to god ⁊ to deuociõ/xxvii
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That the ſeconde maner of prayer pleſyth moche god / And makyth a man to haue hym in body as he were drōken/and makith hym in ſoule to be woūded wyth the ſwerde of loue
How the fyre of loue waſteth all fleſſhly luſtes (Capl̃z xxx. as other fyre waſteth all bodely thyng/ Capl̃m xxxi.
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en whan it is yeuen/ Capl'm xxxv.
That the meditacõn of the paſſiõn of criſt is withdrawẽ fro hem that it is yeuẽ to oft ſithes for diuers cauſes/Ca xxxvi
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¶ That a man ſholde be beſye to recouer ayen his worthynes:⁊ reforme ayẽ in hym the ymage of the trinyte. Capl'm xlv.
¶ How Jhũ ſhal be ſouȝte:deſyred:⁊ founde/ Capl'm xlvi.
¶ What profyte it is to haue the deſire of Jhũ/ Capl'm xlvii·
¶ Where ⁊ with what thyng Jhũ ſhall be ſought ⁊ foũde/ Capl'm xlviii.
Where Jhũ is loſt ⁊ foũde ayen thrugh his mercy/ ca.xlix
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¶ That mekenes and charyte ben the ſpecyall lyuereye of Jheſu/thorough the whyche mannys ſoule is refourmyd to the lyckenes of hym/ capl'm.li.
How a man ſhall ſee the grounde of ſynne wythin hymſelfe Capl'm.lii.
To what thynge is the ymage of ſynne lyke/and what it is in it ſelfe/ capl'm liii.
¶ Who ſoo wylle fynde Jheſu hym behouyth abydyngly to trauayle in ghoſtly

derknes ayenſt the ymage of ſynne/ Caplm̄ liiii.
What is propirly thymage of ſyñe.⁊ what comith out therof
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Whan pryde is dedely ſyñe.⁊ how it is in fleſſhly lyuyng mē
How pride is in ypocrytes dedly ſyñe/c.lviii. (dedly ſiñe/c.lvii
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How ſtirynges of pryde ⁊ vayngloty in good men ben but ve
nyall ſynnes/ Caplm̄ lx.
How dyuers ſtates in holy chyrche ſhall haue dyuers medes
in heuen/and of two ſpecyal medes in heuen/ Capl'z lxi.
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That al mēnes good dedes ſhold be appreuid (Ca.lxvi
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ſyd man/ Capl'm lxvii.
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And that charite fele they oonly that ben meke/ Ca lxviii.
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in the grounde of his herte. Capl'm lxix.
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mye/And what enſample thou ſhall take of criſt for to loue
How a man ſhall know how moche (hym/ Capl'z lxx
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How a man ſhal knowe whan he ſynneth not in etyng ⁊ drin
kyng.⁊ whan he ſyñeth venyall:⁊ whan dedeli/ Capl'z lxxii
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That a mā ſhold be beſie to (uayle ⁊ with bodely/ca.lxxiii.
put away al ſtirynges of ſiñe/but more beſie of ghoſtli ſiñes

than of bodely/ Capl'm lxxiiii.
That hunger and other bodely paynes letten moche ghoſtly
werkyng / Capl'm lxxv.
What remedye a man ſhall vſe ayenſt defawte made in etynge
or drynkyng/ Capl'm lxxvi.
That thorough beſye deſyre ⁊ traueyle for mekenes ⁊ charite
a man cometh ſooner to other vertues than by traueyle in he̅
ſelfe/ Capl'm lxxvii
Of the derkenes of the ymage of ſy̅ne/ and what comyth in
by the wyndowes therof/ Capl'm lxxviii
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as the wyndowes of the wyttes Capl'm: lxxxi
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Capl'm lxxxii. ❡ How a ghoſtly man or woman
ſhall haue hem that come to hem/ Capl'm lxxxiii.
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Whyche ben the lyme̅s of the ymage of ſy̅ne. capl'm lxxxv
Wherof the ymage of Jheſu is made/ and wherof the ymage
of ſynne/ ⁊ how we ben paſſyng forth in thymage of ſynne/
Capl'm lxxxvi. ❡ How we ſhold crucifye this ymage
of ſy̅ne/and quycken the ymage of Jhu̅/ Capl'z lxxxvii.
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other vyces/ Capl'm lxxxx.
What thynge helpyth mooſt a mannes knowynge / and geteth
to hym that hym lackyth / and mooſt deſtroyeth ſynne
in hym/ Capl'm lxxxxi.

How a man ſhall be ſhapen to the ymage of Jheſu/and Jheſu ſhapen in hym/ Capl'm lxxxii.

The cauſe why this boke was made: And how ſhe ſholde haue her in redyng therof that was made to. Capl'm lxxxiii

Here endeth the chapytoures of the fyrſt book. And after foloweth the fyrſte parte of this preſent volume/

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10 JU 68

Capitulum primum

[illegible] the ynner hauynge of mannes ſoule ſholde be lyke [illegible] primum

[illegible] I praye the that in the [illegible] whiche our lorde hath callid the to his [illegible] thou holde the payd : and ſtonde ſtedfaſtly [illegible] traueylyng beſely wyth all the myghtes [illegible] ſoule by the grace of Ihū cryſte to ful [illegible] of good lyuyng the ſtate whiche thou haſt [illegible] in lykenyng/ And as thou haſt forſake the worlde [illegible] were a dede man/ turned to our lord bodely in ſyght of men. Ryght ſo y in thyn hert myght be as it were dede to all erthly loues ⁊ dredes/ turned holy to our lord Ihū cryſt. For wyte thou well a bodely turnyng to god wythout the hert folowyng is but a fygure ⁊ a lyknes of vertues ⁊ noo ſothfaſtnes/ Wherfore a wretchyd man or woman is he or ſhe that leueth the inwardly kepyng of himſelf/ ⁊ ſhapeth hym without forth oonly a forme ⁊ lyknes of holynes: in habite or clothyng/ In ſpeche ⁊ in bodely werkes: beholdyng other meñes dedes and demyng her defautes/ wenyng himſelf to be ought whan he is right nought and ſoo begyleth hymſelf/ Doo thou not ſo but turne thy hert with thy body pryncipally to god/ ⁊ ſhape the within to his lyknes by mekenes ⁊ charyte. ⁊ other ghoſtly vertues and thenne art thou truly turned to him/ I ſay not that thou ſoo lyghtly on the fyrſt day may be tornyd in thy ſoule by fulnes of vertues as thou myght with thy bodi be cloſed in a hous but that thou ſholde knowe that the cauſe of thy bodely encloſyng is that thou myghte the better come to ghoſtly encloſyng/ And as thy body is cloſid fro bodely conuerſacion of men/ Ryght ſoo that thyn hert myght be encloſed fro y fleſſhly loues ⁊ dredes of erthly thynges/ And that thou mayſt come the better therto I ſhall tell the in this lityl wrytyng/ as me thynketh.

¶ Of actyf lyfe ⁊ the contemplatyf [illegible]

How a man ſhall be ſhapen to the ymage of Iheſu/and Iheſu ſhapen in hym/ Capl'm lxxxii.
The cauſe why this boke was made: And how ſhe ſholde haue her in reding therof·that was made to. Capl'm lxxxiii

Here endeth the chapytours of the fyrſt book·
And after foloweth the fyrſte parte of this preſent volume/

That the Inner hauynge of mannes ſoule ſholde be lyke the vtter Capl̄m primū

Ghoſti ſuſter in Iheſu cryſt I praye the that in the callyng whiche our lorde hath callid the to his ſeruyſe thou holde the payd · and ſtōde ſtedfaſtly therin/traueyling beſely wyth all the myghtes of thy ſoule by the grace of Ihū cryſt:for to fulfylle in ſothfaſtnes of good liuyng the ſtate whiche thou haſte take in liknes ⁊ in ſemyng/ And as thou haſt forſake the worlde:as it were a dede man turned to our lord bodely in ſizte of men Right ſo yͭ in thyn hert myght be as it were dede to all erthly loues ⁊ dredes/turned holy to our lord Ihū cryſt. For wyte thou well a bodely turnyng to god wythout the hert folowyng.is but a fygure ⁊ a lyknes of vertues.⁊ noo ſothfaſtnes / Wherfore a wretchyd man or woman is he or ſhe that leuyth the Inwardly keping of himſelf/⁊ ſhapeth hym withoutforth oonly a forme ⁊ liknes of holynes: in habite or clothyng/ In ſpeche ⁊ in bodely werkes:beholdyng other mēnes dedes.and deming her defawtes/wenyng himſelf to be ought whan he is right not.and ſoo begyleth hymſelf/ Doo thou not ſo·but turne thy hert with thy body pryncipally to god ⁊ ſhape the within to his lycknes by mekenes ⁊ charyte.⁊ other ghoſtly vertues.and thēne art thou truly torned to him/I ſay not that thou ſoo lightly on the fyrſt day may be tournyd in thy ſoule by fulhede of vertues:as thou myght with thy body be cloſid in a hous.but that thou ſhold knowe that the cauſe of thy bodely cloſyng is/that thou myghte the beter come to ghoſtly cloſing/And as thy body is cloſyd fro bodely cōuerſacōn of men/right ſoo that thyn hert myght be encloſed fro yͤ fleſſhly loues ⁊ dredes of al erthly thynges/And that thou myghte the beter come therto·I ſhall telle the in this lityl writinge/as me thynkith.

¶ Of actyf lyf.⁊ the werkes therof/ Capl̄m ii

Capl'm ii.

Greg.

Thou ſhalte vnderſtōde that there is in holy chirche two maner of lyues as ſaynt gregory ſayth . in the whyche criſten men ſhold be ſauf/ That one is called actyf. ⁊ yͤ other contēplatyff/ wythout one of thiſe ii. noo man may be ſauid Actyff lyf lieth in loue ⁊ charyte ſhewed outwarde by gode bodely werkes in fulfillyng of goddis cōmaūdementes/ ⁊ of the vii. werkes of mercy bodely ⁊ ghoſtly to a mañes euyn criſten This lyf longeth to all worldly men whiche haue richeſſe ⁊ plenty of worldly goodes for to ſpende / And ſoo to all other the whiche haue ſtate offyce or cure of other men . And haue goodes for to ſpende. lerid ⁊ lewde: temporell or ſpirytuell/ And generally all worldly men are boūde to fulfylle it after her myght ⁊ cūnyng: as reſon ⁊ diſcrecōn aſketh/ If he moche good haue/ moche gode for to doo/ If he lityll haue. leſſe may he doo/ And yf he nouȝt haue/ theñe muſt he haue a gode will Thiſe ben werkes of actyf lyf other bodely or ghoſtly/ Alſo a grete part of actyf lyf lyeth in grete bodely dedes· the whiche a man dooth to hymſelf/ as grete faſtyng: moche wakyng/ and other ſharpe penaūce doyng for to chaſtiſe the fleſſhe wyth deſcrecōn for treſpace before done/ And by ſuche penaūce for to refrayne luſtes ⁊ likynges of it / and to make hym buxum ⁊ redy to the wylle of the ſpiryte/ Thiſe werkes though they bē actiff. they helpe right moche· ⁊ ordeneth a man in the begynyng to come to cōtēplatyf lyf/ yf thei bē vſed with deſcreciō

¶ Of contēplatiff lyf ⁊ the werkes therof/ Capl'm iii.

Contēplatyf lyf lieth in perfyte loue ⁊ charite felyd inwardly by ghoſtly vertues ⁊ by ſothfaſt knowyng ⁊ ſight of god ⁊ ghoſtly thynges/ This lyf longeth to hem ſpecyally the whiche for the loue of god forſakith all worldly rycheſſe worſhippes: ⁊ outwarde beſines/ ⁊ hooly yeue hem body ⁊ ſoule after her myght ⁊ cūnyng to the ſeruiſe of god by ghoſtly occupacōn/ Now theñe ſith it is ſoo that thy ſtate aſkith for to be contēplatiff/ for that is thētent of thy encloſing. that thou myȝt more frely ⁊ enteerly yeue yͤ to goſtly ocupacōn/ Theſe behouyth the for to be right beſie both nyght ⁊ daye with traueyle of body ⁊ of ſpirite: for to come to that lyf as nygh as thou mayſt by ſuche meanes as thou hopeſt were beſt to the. Neuertheles before that I telle the of the meanes: I ſhall tell the fyrſt a lityll more of this lyf contēplatyff: that thou myȝt ſom what ſee what it is / and ſithen ſet it as a marke in the ſighte of thy ſoule: wherto thou ſhalt drawe in all thyn occupacōn/

Of the fyrſt part of contēplacōn/ Capl'm iiii

Contemplatyff lyf hath thre partes/ The fyrſt lyeth in knowyng of god ⁊ ghoſtly thynges geten by reaſon: by techyng of man: ⁊ by ſtudye in holy wrytte/ wythout ghoſtly affeccōn ⁊ Inly ſauour felyd. by the ſpecyall yefte of the holy ghoſt/ This parte haue ſpecyally lettred men ⁊ grete clerkes whiche by longe ſtudye ⁊ trauayille in holy wrytte comen to this knowyng more or leſſe after the ſubtilte of kyndly witt ⁊ contynuaūce of ſtudie. of the general wytte that god yeueth to euery man that hath vſe of reaſon/ This knowyng is gode/ and it may be called a part of contēplacōn. in aſmoche as it is a ſighte of ſothfaſtnes. ⁊ a knowyng of ghoſtly thynges Neuertheles it is but a fygure ⁊ a ſhadowe of very contēplacōn/ for it hath not ghoſtly ſauour in god: ne inwardly ſwetnes/ the whiche noo man maye fele but yf he be in grete charyte/ For it is the proper welle of our lorde/ to the whyche cometh none alien. But this maner knowyng is comyn to gode ⁊ badde/ for it maye be had wythout charyte: ⁊ therfore it is not very contēplacōn/ As oft ſithes ypocrytes ⁊ fleſſhly liuinge men haue more ſuche knowyng than many other criſten men. and yet haue thiſe men noo charite. Of this maner knowyng ſpekith saynt poul thus/ Si habuero oēꝫ ſcienciā. ⁊ nouerim miſteria oīa. caritatē autē non habeā. nihil ſū. If I had full knowyng of all thynges: ⁊ I knewe al preuytees. ⁊ I had not charite. I am riȝt nought/ Neuertheles yf they that haue

Corꝫ.

Greg.

this knowing kepe hem in mekenes ⁊ in charite: ⁊ flee worldly ⁊ fleſſhly ſyñes after her might: it is to hem a gode way ⁊ a grete diſpoſing to very cōteplaciō/yf they deſire ⁊ pray deuoutly after the grace of ẏ holy ghoſt / Other mē that haue this cūnyng ⁊ turneth it to pride ⁊ vaynglory of hēſelf/or in to couetyſe ⁊ deſiryng of worldly ſtates· worſhips ⁊ riches/not mekely takyng it to the prayſing of god: ne charitably ſpēdeth it in the pfyte of her euēcriſten. ſome of hem fallē other into hereſies ⁊ errours/or in to other open ſyñes/by the whiche they ſclaūder hēſelf ⁊ all holy chyrche/Of this cūnyng ſaith ſaynt poul thꝰ. Sciēcia inflat. caritas autē edificat/knowīg alone lifteth vp the hert into pride/but mēge it with charite: ⁊ theñe turneth it into edifycacōn/This knowyng alone is but water vnſauery ⁊ colde / And therfore yf they that haue it wolde mekely offre it vp to our lorde/ ⁊ praye him of grace/he ſhold with his bleſſyng turne the water in to wyne/ as he dide at ẏ prayer of his moder at the feſt of Architriclyne/ that is for to ſay/he ſhold turne the vnſauery knowing in to wiſdom. and the colde naked reaſon in to ghoſtly lyght ⁊ brēnyng loue by the yefte of the holy ghoſt/

¶ Of the ii. part of contemplacōn/Capl̄m v.

The ii. part of cōtēplacōn lyeth pryncipally in affeccion without light of vnderſtōding of ghoſtly thynges/and this is comynly of ſimple ⁊ vnlettred men/whiche yeuē hem hooly to deuocōn/ ⁊ this is felyd on this maner / whan man or woman in meditacōn of god by the grace of the holy ghoſte felyth feruour of loue ⁊ ghoſtly ſwetnes by the mynde of cryſtꝭ paſſōn/or ony of his werkes in his mānhede/or he felith a grete truſt in the goodnes ⁊ in the mercy of god for the foryeuenes of his ſyñes: ⁊ for his grete yefte of grace. or els he felith a drede in his affeccōn wyth grete reuerence of the preuytees of god/the whiche he ſeeth not/ ⁊ of his rightwyſnes. Or in prayer he felith the thouȝt of his hert drawe vp fro all

all erthly thynges.ſtrenyd togider wyth al the myghtes of his hert: vpſtyeng to our lord by feruēt deſyre ⁊ with ghoſtly delite And neuertheles in that tyme he hath noo open light in vnd̃ſtōdyng of ghoſtly thynges·ne of preuytees of holy wrytte in ſpecyall/but oñly that hym thynkith for the tyme noo thyng likyth hym ſomoche as for to pray or thynke as he doth.for ſauour delite ⁊ cōforte that he fyndeth therin/ And yet can he not telle what it is·but he felyth it wel:for it is a yeft of god For out of it ſpryngen many ſwete·teres: brēnyng deſyres /⁊ ſtylle mournynges·whiche ſcoureth ⁊ clēſeth the herte fro all ẏ fylth of ſyñe/⁊ maketh it melte in to wōderfull ſwetnes of Ihū cryſt·buxum.ſoople:⁊ redy to fulfylle al goddis wyll/In ſomoche that hym thynkith he makith noo charge what comyth of hymſelf/ſoo that goddis wyll were fulfylled wyth ſuche many ſtirynges moo than I can or may ſay/ This felyng may not be had without grete grace/⁊ who ſoo hath it for the tyme he is in charite/whiche charite maye not be loſt ne leſſed though the feruour of it paſſe away: but by a dedely ſyñe/⁊ that is cōfortable: This may be called the ii· part of cōtemplacōn/ Neuertheles this part hath ii.degrees/

Eachsect
Lines ∵

¶ Of the lower degree of the ii· part of contēplacōn/ ca vi:

The lower degree of this felynge.men whiche are actyff may haue by grace whā they bē viſyted of our lorde as myghtly ⁊ as feruētly as they that yeue hem holy to contēplatyf lyf ⁊ hath this yeft. but this felyng in his feruour comith not alway whā a man wold.ne it laſtith not ful long· It comyth ⁊ gooth as he wyll that yeuyth it/⁊ therfore who ſo hathe it.meke hymſelfe.⁊ thāke god:⁊ kepe it preuy/ but yf it be to his cōfeſſour/and holde he it aſlong as he may with deſcrecōn/And whā it is wythdrawen drede not tomoche.but ſtonde ſadly in fayth ⁊ in a meke hope/with pacyēce abidyng tyll it come ayen / This is a lityl taſtyng of the ſwetnes of ẏ loue of god/of the whiche dauid ſayth thꝰ in the ſawter/ Guſ- Ps.xxxiii taſte ⁊ videte qm̄ ſuauis eſt dn̄s/ Taaſt ye ⁊ ſee ye the ſwetnes of our lorde/

¶ Of the hyer degree of the ii. part of cōtemplacōn / Capl'm vii.

The hyer degree of this part may not be had ⁊ holden but of hem the whiche bē in grete reſt of body ⁊ ſoule/the whiche bi grace of Ihū ⁊ longe trauelle bodely ⁊ ghoſtly felith a reſt of hert ⁊ cleñes in cōſcience. ſoo yͭ hem liken noo thyng ſomoche for to doo / as to ſitte ſtylle in reſte of body/⁊ for to allway pray to god.⁊ thynke on our lorde.⁊ to thynke ſomtyme on the bleſſid name of Iheſu whiche is cōfortable ⁊ delectable to hem/that by the mynde of it they felen hem fedde in her affeccōn/ And not oñly of yͤ name. but al other maner prayers:as the Pater noſt ⁊ the Auee/ or ympnes or pſalmes ⁊ other deuout ſayēges of holy chirche are turned as it were in to a ghoſtly mirth ⁊ ſwete ſōge, by yͤ whiche they are cōforted ⁊ ſtrēgthed ayēſt al ſyñes.⁊ moche releuyd of bodely diſeſe. Of this degree ſpekith ſaint poul thus

Ephe. v. Nolite inebriari vino: ſed ipleamini ſp̄u ſcō· loquentes vobiſmetipſis in ympnis ⁊ canticis ⁊ pſalmis ſpūalibꝫ. cantātes ⁊ pſallētes in cordibꝫ vr̄is dn̄o/ Be ye not drōken with wyne/ but be ye fulfilled of yͤ holi goſt ſaiēg to yourſelf in ympnes ⁊ pſalmes ⁊ ghoſtly ſōges:ſynging ⁊ pſalmyng in your hertes to our lord/ Who ſo hath this grace kepe he hymſelf in lowenes/⁊ that he be euer deſiryng for to come to more knowing ⁊ felyng of god in the thyrde part of cōtemplacōn/

¶ Of the thyrde part of contemplacion / Capl'm viii.

The thirde part of contēplacion the whiche is perfite as it may here lyeth both in cognicōn ⁊ in affeccōn. That is to ſay/in knowyng ⁊ in perfite louyng of god. And that is whā a mānys ſoule fyrſt is reformed by fulhede of vertues to the ymage of Ihū/ And afterwarde whā he is viſited he is taken in fro all erthly ⁊ fleſſhly affeccōns:fro vayn thoughtſ ⁊ ymaginynges of all bodely creatures/⁊ as it were moche rauyſſhed out of the bodely wyttes/ And theñe by yͤ grace of the holy ghoſt is illumyned for to ſee by vnd̄ſtōdyng ſoth faſtnes whiche is god ⁊ ghoſtly thynges wyth a ſofte ſwete brēnyng loue in hym ſo ꝑfitly that he be rauyſſhed of his loue. ſo the ſoule is onyd for the tyme ⁊ cōformyd to the ymage of ẏ trinite/ The begyñyng of this contēplacōn may be felid in this lyf/but the fulhede of it is kept into the bliſſe of heuē Of this onyng ⁊ conformyng to our lord ſpekith ſaynt poul thꝰ/Qui adheret deo. vnꝰ ſp̄s ē cū illo/That is to ſay/who ſo by rauyſſhīg of loue is faſtened to god:theñe god ⁊ his ſoule are not two. but both one/And ſothly in this onyng is ẏ mariage made betwix god ⁊ the ſoule : the whiche ſhal neuer be brokē/

¶ Of the twyñyng of the iii. part of contēplacōn. fro the ii. part of the prayſing therof/ Capl̄m ix

The other part may be callid breñyng loue in deuocōn/⁊ this brēnyng loue in contēplacion. ẏ is lower. this is ẏ hier. that is ſwetter to the bodily feling/this inwardly felyng better to the ghoſtly felyng. For it is more inwarde. more worthy:more ghoſtly:more wōdful/For this is verely a taſting ſo lityl as is ⁊ a erneſt of the ſight of heuēly ioy:not clerli. but half in derkenes. the whiche ſhal be fulfylled ⁊ opēly clered in the bliſſe of heuen: as ſaynt poul ſaith/Videmꝰ nūc ꝑ ſpcl̄m ī enigmate. tūc autē videbimꝰ facie ad faciē/ i·cor·13· we ſee now god by a myrrour as it were in a derknes/ but in heuē ſhal we ſee opēly face to face. This is the illumynacōn of vnd̄ſtondyng in delites of louyng as dauid ſaith in the ſawter. Et nox illūinacō mea in deliciis meis/ Psalm̄· C·xviij My nyght is my light in my delytꝭ Thother part is milke for children/this is hole mete for ꝑfyte men: the whiche haue wittes aſſayd to knowe good fro euyll: as ſaynt poul ſaith/ Perfectoꝝ ē ſolidꝰ cibus. ꝗ hn̄t ſēſus exercitatos ad diſcrecōem boni ⁊ mali/ Hebr̄ v· The werkynge of the ful vſe of this yefte may no man haue but he be fyrſt refourmed to ẏ lyknes of Jhū bi fulhede of vertues/Ne there maye no man lyuyng in erthly fleſſhe haue it cōtynuelly in his fulhede ⁊ in the ouerpaſſyng: but by tymes whan he is viſited/ And as I cōceyue bi the writyng of holy men it is a ful ſhort tyme. for ſoone after he falleth in a ſobirte of bodely felynge/ ⁊ al this werke makith charite/ Th⁹ as I vnderſtonde ſaith ſaynt poul of hymſelf. Siue excedim⁹ deo. ſiue ſobrii ſum⁹ vobis. caritas xp̄i urget nos/ Whether we ouerpaſſe oure bodely wyttes to god in contēplacōn. or we are more ſobre to you in bodely felyng. ẏ charite of criſt ſtreyneth vs. Of this part of cōtēplacōn ⁊ of reformyng to god ſpekith ſaynt poul opēly th⁹/ Nos autē reuelata facie gl'iaȝ dn̄i ſpecl'am traſformati in eandē ymaginē a claritate i claritatē tāq̄m a dn̄i ſpu. And this is th⁹ moche for to ſay Saynt poul in the p̄ſone of hymſelf ⁊ of p̄fyte men ſaith th⁹/ we fyrſt reformed by vertues. the face of our ſoule vnhelid bi openyng of the ghoſtli eye beholden as in a myrrour heuēly ioye. fullſhapid ⁊ oned to thymage of our lord fro clerete of faith into clerete of vnderſtondyng/ or els fro clerete of deſire in to clerete of bleſſed loue/ ⁊ al this is wrouȝt of the ſpirite of our lord in a mannis ſoule as ſaynt poul ſaith: This part of cōtēplacōn god yeuyth where ẏ he wyll/ to leryd ⁊ to lewde: to men ⁊ to wymen ocupied in prelacye: ⁊ to ſolitary alſo/ But it is ſpeciall not comyn/ ⁊ alſo though a man whiche al his lyf is actyf haue the yeft of it by a ſpecial grace/ neuertheles the fulnes of it may no man haue but he be ſolitary ⁊ in lyf contēplatyf/

¶ How the ſhewynge to the bodely wyttes ⁊ the felynge of hem may be both good ⁊ euyll/ Caplm .x.

By this that I haue ſayd may ẏ ſōwhat vnderſtōde that viſyōs or reuelacōns of ony maner of ſpiryte in bodely aperyng. or in ymagynynge ſlepyng or wakyng/ or els ony other felyng in ẏ bodely wytte made as it were ghoſtly. other in ſownyng of ere: or ſauering in the mouth: or ſmellyng at ẏ noſe: or els ony ſēſible hete as it were fyre glowyng ⁊ warmyng ẏ breſte or ony other parte of ẏ body/ or ony other thyng ẏ may be felyd by bodely wytte though it be neuer ſoo cōfortable ⁊ lykyng/ they ben not very contēplacōn/ ne they ben but ſymple ⁊ ſecūdary though they ben good in rewarde of ghoſtly vertues ⁊ of this ghoſtly knowyng ⁊ louyng of god/ But al ſuche maner of felyng maye be good/ wrought by a good angel/ and they may be deceyuable/ wrought by a wyckyd angel· whan he trāſfygurith hym in to an angel of light/ Wherfor ſyth they may be both good ⁊ euyl it ſemith wel they are not the beſt. For wyte yͧ wel that the deuyll may whā he hath leue feyne in bodely felyng the lykenes of the ſame thynges the whiche a good angel may werke/ For right as a good angel comyth wyth lyght: ſoo can yͤ deuyll/ And ſoo of the other wyttꝭ/ who ſo had felid bothe/ he ſhold wel telle whyche were good ⁊ whiche were euyll/ But he that neuer felid neyther: or els but that one: may lightly be deceyued/ They are like in the maner of felyng outward: but they are full dyuers wythin/ And therfore they are not for to deſyre gretly. ne for to receyue lyghtly/ but yf a ſoule myght bi the ſpiryte of diſcrecōn knowe the good fro the euyll that he were not begyled/ as ſaynt John ſayth/ Nolite credere omī ſp̄ui. ſed ꝓbate ſi ex deo ſit/ Saynt John biddeth vs that we ſhold not truſt to euery ſpiryte/ but we ſhal aſſaye fyrſt whether he be of god or noo/ wherfore by one aſſaye I ſhall telle the as me thynkith how thou ſhalt know the good fro euyll

¶ How yͧ ſhalt know whā the ſhewing to the bodely wyttꝭ ⁊ felyng of hem ben good or euyll/ Capl'm xi.

If it ſoo be that thou ſee ony maner of lyght or bryghtnes wyth thy bodely eye/ or in ymagynynge other than euery man ſee/ or yf thou here ony mery wondful ſownyng wyth thy bodely ere. or in thy mouth ony ſwete ſoden ſauour other than of kynde. or ony hete in thy breſt. as it were fyre. or ony maner delite in ony part of thy body/ or if a ſpiryte bodely apeerith vnto yͤ as it were an angel for to cōfort the. ⁊ teche yͤ. or ony ſuche felyng whiche yͧ knowest wel yͭ it comith not of thyſelf ne of no bodely creature/ beware in yͤ tyme or ſoone after. ⁊ wiſely beholde yͤ ſtiryng of thi hert: If yͧ be ſtirred bicauſe of yͤ likyng that yͧ feliſt to draw out thy hert fro yͤ mynde

⁊ the beholdyng of Jheſu cryſt ⁊ fro ghoſtly ocupacōn: As fro prayer ⁊ thynkyng of thiſelf ⁊ thy defaultes/ fro thinwarde deſyre of vertues ⁊ of ghoſtly knowynge ⁊ felyng of god/ For to ſette the ſyght of thy hert ⁊ thy affeccōn/ thy delyte ⁊ thy reſt pryncipally therin/ wenyng yͭ it ſhold be a parte of heuēly ioye ⁊ of angels blyſſe / ⁊ for thy the thynkith that yͧ ſholdeſt nother pray ne thynke not els but al holy tente therto for to kepe it ⁊ delyte the therin/ This felyng is ſuſpect ⁊ of thēmye/ ⁊ therfore though it be neuer ſo liking ⁊ wondful refuſe it ⁊ aſſēt not therto/ for this is the ſleyght of thēmye. whā he ſeeth a ſoule that wold interly yeue it to ghoſtly ocupacōn: he is wondly wroth/ For he hateth no thyng more theñe for to ſee a ſoule in a body of ſyñe to fele verely the ſauour of ghoſtly knowwyng ⁊ the loue of god. yͭ whiche he wythout body of ſyñe loſt wylfully/ And therfore yf he may not lette hym by open ſynnes. he wold hynd̄ hym ⁊ begile hym by ſuche vanyte of bodely ſauours: or ſwetnes in the wyttes for to brynge a ſoule in to ghoſtly pride ⁊ in to a fals ſikernes of hymſelf/ weninge yͭ he had therby a felyng of heuēly Joye: ⁊ that he were halfe in paradyſe for delite that he felyth aboute hym: whā he is nere at helle yates/ And ſo by pryde ⁊ by preſūpcōn he myght falle in errours or hereſies or fātaſies. or in other bodely or ghoſtly myſcheues/ Neuertheles if it be ſo that this maner of felyng lette not thy hert fro ghoſtly ocupacōn/ but it makith the more deuoute ⁊ more feruent for to pray/ it makith the more wiſe for to thynke ghoſtly thoughtes / And though it be ſo that it aſtonye the in the begyñyng/ neuertheleſſe afterwarde it turneth ⁊ quyckeneth thyn hert to more deſire of vertues/ and encreaſeth thy loue more to god ⁊ to thyn euencryſten / Alſo it makith the more meke in thyn owne ſyght/ By thyſe tokēs may thou knowe that it is of god made bi the preſence ⁊ the touchyng of a good angell / ⁊ that is of the goodnes of god eyther in comforte of ſymple deuoute ſoules for to encreaſe her truſte ⁊ her deſyre to god for to ſeke therby the knowynge

the ſleyght of thēmye

yͤ loue of god more ꝑfytly for ſuche a cōfort/or els if they bē ꝑfyte that felē ſuche delyte:it ſemyth thēne that it is an erneſt ⁊ as it were a ſhadowe of yͤ glorifyeng of the body whiche it ſhal haue in yͤ bliſſe of heuē. J wote not whether there be ony ſuche man lyuyng in erth/This preuylege had mary mawdeleyne as it ſemith to my ſight in yͤ tyme whā ſhe was alone in yͤ caue xxx. wynter/⁊ euery day was borne vp wyth angels ⁊ was fed both bodi ⁊ ſoule by yͤ preſēce of hem:thus we rede in yͤ ſtory of her/Of this maner aſſayēg of werkyng of ſpyrites ſpekith ſaynt John in his piſtle thus ⁊ techeth thꝰ/Omis ſp̄s q̄ ſoluit ihm̄.hic nō ē ex deo. Euery ſpiryte yͭ loſeth or vnknyttith Jhū.he is not of god/Thiſe wordes may be vndſtōde in many maners/Neuertheles after one maner J may vndſtōde hem to this purpoſe yͭ J haue ſayd.

De maria magd.

¶ What knytteth Jhū to mānes ſoule:⁊ what loſeth him therfro/ Ca xii.

The knyttyng ⁊ yͤ faſtenyng of Jhū to a mānes ſoule: is by gode will ⁊ grete deſire to hym oñly for to haue him ⁊ ſee him in his blyſſe ghoſtly/The more yͭ this deſire is. the faſter is Jhū knytte to the ſoule:The leſſe that this deſyre is yͤ loſlyer is he knitte:Thēne what ſpiryte or what feling yͭ it be the whiche leſſeth this deſire ⁊ wold drawe it downe fro yͤ ſtedfaſt mynde of Jhū cryſt. ⁊ fro yͤ kyndly ſtyeng vp to Jhū/this ſpiryte wyll vnknytte ihū fro yͤ ſoule:⁊ therfore it is not of god:but it is the werkyng of thēnmye/Neuertheles yf a ſpiryte or a felyng or a reuelacōn make this deſire more. knytte the knottes of loue ⁊ deuocōn to ihū faſter:⁊ open the eye of yͤ ſoule in to ghoſtly knowyng more clerly:⁊ makith it more meke in it ſelf this ſpiryte is of god/Here may yͧ ſee ſowhat that yͧ ſhalt not ſuffre thi hert wilfully for to reſt ne for to delite holy in no bodely felyng of ſuche maner cōfortes or ſwetnes thouȝ they were gode. but yͧ ſhalt holde hem in thy ſighte nought or lityl in rewarde of ghoſtly deſire ⁊ on ſtedfaſt thynking on ihū/ne ſeſt the thought of thy hert ouermoche on hē

[illegible]

¶ How ⁊ in what thynges ſhold a contēplatyf man be ocupied/ Capl'm xiii.

[illegible]

But thou ſhalt euer ſeke by grete beſynes in prayers that thou myght come to the ghoſtly felyng of god/ And that is that yͧ might knowe the wiſdome of god/ the endles myght of hym / the grete goodnes of hym in hymſelf ⁊ in his creatures/ For this is contēplacōn/ ⁊ that other is none. thus ſaith ſaynt poul/ In caritate radicati ⁊ fūdati. vt poſſitis cōprehendere cū oībus ſcīs que ſit longitudo ⁊ latitudo. ſublimitas ⁊ ꝓfundū/ Be ye roted ⁊ groūded in charite that ye myght knowe he ſaith neyther ſoūde of the ere ne ſwete ſauour in the mouth : ne none ſuche bodely thynge. but that ye myght knowe ⁊ fele wyth all halowes whiche is the length of the endles beyng of god/ the brede of the wōderfull charyte ⁊ the goodnes of god/ the heyth of the almyghty mageſte of him. ⁊ the groūdles depnes of the wiſdom of god In knowyng ⁊ ghoſtly felyng of thiſe ſhold be the ocupacōn of a contēplatyff man/ For in thiſe may be vnderſtōde the ful knowyng of al ghoſtly thynges/ This ocupacōn is that one thyng: the whiche ſaynt poul coueyted ſayēg thꝰ/ Vnū que retro ſūt obliuiſcēs. in anteriora me extendā. ſequor ſi quo modo comp̄hendā ſupnum brauiū/ Thus moche is to ſaye/ Oo thynge ⁊ as hoo ſayth. is beſt to me for to coueyte/ and that is that I myght fogete all thynges the whyche ben behyndwarde or backewarde/ and I ſhall ſtretche out myne hert euer forwarde for to fele and to grype the ſouereyne mede of the endeles blyſſe/ Hynwarde are all bodely thynges/ Forwarde are gooſtly thynges / And for ſaynt poul wolde forgete all bodely thinges ⁊ his owne bodi alſo. with that ꝧ he myght ſee ghoſtly thynges/

Eph·iii.

Phil.iii

¶ How in reaſon ⁊ wylle vertue begynneth. ⁊ in loue ⁊ in lykyng it is made perfyte/ Capl'z xiiii.

Now I haue tolde you a lytyll of cōtemplacōn what it ſholde be: For this entent that thou myght knowe it and ſette it as a marke byfore the ſyghte of thy ſowle/

and for to deſyre all thy lyf tyme to come to ony part of it bi ẏ grace of our lorde Jhū cryſt / This is the conformyng of a ſoule to god/the whiche maye not be hadde but yf it be fyrſte reformyd bi fulhede of vertues turned in to affeccōn.⁊ that is whā a man loueth vertues/for they bē gode in hēſelf/There is many a mā that hath vertu of lownes.paciēce ⁊ charite to his euēcryſtē.⁊ ſuche other oñly in his reſon ⁊ will/⁊ hath no ghoſtly delite ne loue in hem/For oftymes he felith grutchinge.heuynes ⁊ bitternes for to do hem/ ⁊ neuertheles yet he doth hem oñly by ſtiryng of reſon for drede of god/this man hath vertues in reſon ⁊ in wyll/ but not loue of hē in his affeccyō But whā by grace of Jhū ⁊ by ghoſtly ⁊ bodely exerciſe reſon is tourned in to light:⁊ wyll in to loue.theñe hath he vertues in affeccōn/For he hath ſo wel gnawe on the bytter barke of the notte that he hath brokē it:⁊ fedeth him with ẏ kyrnell/ yͭ is to ſay/ The vertues whiche were fyrſt heuy for to doo:are now turned into a very delyte ⁊ ſauour:as whā a man liketh in mekenes:in paciēce:in clēnes:in ſobyrte: ⁊ in charyte.as in ony delytes/Sothly tyll thiſe vertues ben turned thꝰ in to affecciō.he may wel haue the ii.part of contēplacōn/but the iii ſothfaſtly ſhall he not take/

To loue vertues.

Of the meanes that bryngeth a ſoule to contēplaciō. Capl̄m xv:

Now ſithē vertues are diſpoſyng to contēplacōn.theñe it behouith ẏ vſe certen meanes for to come to vertues Thre meanes there bē whiche men moſt comynly vſen yͭ yeuen hē to contēplacōn/As redyng of holy writte ⁊ of holy teching:ghoſtly meditaciō:⁊ beſie prayer wyth deuocōn:Bi meditacōn ſhall thou ſee as J ſayd thy wretchidnes/thy ſyñes.⁊ thy wyckidnes/As pryde: couetiſe: glotony: ſlouth: ⁊ lecherye wickyd ſtiryngꝭ of enuye/yre:hatred ⁊ malēcolye:angrines: bitternes:and vnſkilfull heuynes / Thou ſhalte alſo ſee thy herte full of vayne ſhames and dredes of thy fleſſhe and of the worlde / Alle thyſe ſtiryngꝭ wyllen all waye boylle out of thi hert a water will rese out of þe spring of a stinkig well. & let þe sizte of thy soule that þu maist neuer see ne fele clerely þe loue of Ihū cryst. For wite þu wel tyll thi hert be moche clēsid thurz stable trouth & besie beholdig of cryst mãhede fro suche synnes. þu may not haue ghostly knowyng of god ꝑfytly witnessyng hīself in the gospel th⁹. Beati mūdo corde qm̄ ipi deū videbūt. Blessid be clene of hert. for they shal see god. Also in meditacion þu shal see vertues whiche be nedful to þe for to haue. as mekenes: myldnes: paciēce. rizt wisnes: gostly strēgth tēperaūce: clēnes: pees: & sobernes: fayth: hope & charite/ Thyse vertues þu shal see in meditaciō. how gode how fayr how ꝓfitable they bē/ & bi prayer þu shal desire hem & gete hem. withoute wiche þu may not be contēplatif. For Job saith th⁹. Inhabūdācia igredieris sepulcrū. That is to say. þu shalt inplēte of gode bodely werkis & gostly vertues entre thy graue. þt is the rest in contēplacōn/

Math v.

Job. v.

¶ What a mā shold vse & refuse bi þe vertue of mekenes/ Capl'z xvi.

Now if thou sholdest vse wisely gostly werkes & sikerly traueyle in hē. the behouyth to begyñe rizt lowe/ Thre thynges þe nedeth to haue first. vpō þe whiche as on a siker groūde thou shal set al thy werke. thise iii. are mekenes: siker fayth. & hole entēt to god/ First the behouyth to haue mekenes in this maner/ þu shalt holde thyselfe in thy wyll & in thi felyng yt thou may vnable to dwelle amōge mē. & vnworthy to serue god in cōuersacōn wyth his seruaūts vnꝓfitable to thy euēcristen: wātyng both cūnyng & myzt to fulfyll gode werkes of actif lyf in helpe of thy euencristen: as other men & wymmen done. And therfor as a wretche & outcaste: & refuse of all men & wymmen art spered in a hous alone/ þt þu sholdest dere ne greue no man or woman by euyl ensāple. sithe thou canst not ꝓfyte hē by gode werkyng/ Ouer this þe behouith to loke ferder þt sith þu art so vnable to serue our lord by bodely werkes outward. how moche more behouyth þe to holde þe vnable & vnworthy to serue him ghostly by inwarde ocupacōn/

The grounde whe-
rupon þu shal sett
all thy gud dedes

Greg.
iiii.

Joh.iiii.

For our lord is a spiryte as the prophete sayth. Sp̄s ante faciē nr̄am xp̄s dn̄s/Before our face a ghost is our lord cryst/⁊ the kyndly seruyse to him is ghostly/as he sayth hymself. Veri adorantes adorabūt prēm in sp̄u ⁊ veritate/ Sothfast seruaūtes shall worshyp him in spiryte ⁊ sothfastnesse/Thenne yͧ that art soo boystous·soo lewde:soo flesshli:soo blynde in goostly thynges/⁊ namly of thyn owne soule:whiche the behouyth fyrst to knowe yf thou sholdest come to the knowynge of god/ How sholdest thou thēne fele thyself able or worthy for to haue state or lyknes of contēplatyf lyf/the whiche lyf as I haue sayd lyeth pryncipally in ghostly knowyng:⁊ felinge of god. This I say to the:not that yͧ sholdest forthynke thi purpose.⁊ be mispaid with thy enclosyng.but yͭ thou sholdest fele this lowenes sothfastly in thy hert yf thou myght/for it is soth ⁊ no lees/And theñe yͧ shal desire nyght ⁊ day after thi myght for to come as nere as thou mayst to yͤ state whyche yͧ hast take/trowyng stedfastly that it is best to the by the mercy of god.for to traueyle in/And though it be soo that thou may not come to the fulhede of it here in this lyf.that yͧ myȝt be in the begyñyng of it.⁊ trust sikerly for to haue the fulhede by the mercy of god in the blysse of heuen/For sothly that is my lyf/I fele me soo wretchyd ⁊ soo freyle ⁊ flesshly/⁊ so fer fro true felyng fro that yͭ I speke:that I can not ellis but crie mercy.⁊ desire after as I may wyth an hope yͭ our lord wyll brynge me therto in the blysse of heuen/Doo thou soo.⁊ better after that god yeuyth the grace/The felyng of thys lownes shall put out of thyn hert vnskylful beholdyng of other meñes dedes/and it shall dryue the hooly to beholde thyselfe/as there were no man lyuyng but god ⁊ thou/And thou shal deme ⁊ holde thyself more vyle ⁊ more wretche thā is ony creature yͭ beryth lyf·that vneth shal yͧ suffre thiself for the gretnes ⁊ nōbre of syñe ⁊ fylthe that thou shall fele in the/Thus behouyth the for to fele somtyme yf thou wilt be very meke

him

Capl'm xvi.

Forr I telle the ſothly.yf thou wylt be truely meke thou ſhalt thynke a venyal ſyñe in thiſelf more greuous ⁊ painful to yͤ and greter be in thy ſight ſomtyme.than grete dedly ſyñes of other men/ This is ſoth to the yf thou wyll be contemplatife.for this ſkyll/ That thing the whiche puttith thy ſoule or lettith it mooſt fro the felyng ⁊ knowyng of god: oweth to be mooſt greuous ⁊ paynfull to the/ But a venyall ſynne of thiſelf lettith the more fro the felyng ⁊ perfyte loue of Jheſu cryſt than ony other mañes ſyñe may do:be it neuer ſomoche Semyth it theñe that thou ſholde more ryſe in thyn owne hert ayenſt thyſelf for to hate ⁊ deme in thyſelf all maner of ſine whyche letteth the fro the ſight of god/ more than ayenſt the defawtes of other men/ For yf thyn hert be clene of thyn owne ſyñes/ſothly the ſyñes of all other mē ſhold not dere yͤ And therfore yf thou wyll fynde reſt here ⁊ in the bliſſe of heuen/after the couñſeyle of one of the holy faders ſay euery day what am I/ and deme thou noo man/

Who ſholde blame meñes defawtes ⁊ deme hem.and who not/ Capl'm xvii.

But now ſeeſt thou how may this be.ſith it is a dede of charyte for to blame men of her defawtes/ and for to deme hem for her amendyng it is a dede of mercy/ As to thys I anſwere as me thynkith/ yͭ to the or to ony other the whyche hath ſtate ⁊ purpoos of lyf cōtemplatyf it fallyth not for to leue the kepyng of hemſelf/ and for to beholde ⁊ to blame other men of her defawtes/but yf it were ful grete nede / ſoo that a man ſhold peryſſh but yf thou blamyd hym/ But the men whiche are actyf·and haue ſoueraynte ⁊ cure ouer other as prelates ⁊ curates ⁊ ſuche other:they are boūde by theyr offyce ⁊ by waye of charite for to ſee ⁊ ſeke.⁊ deme rightfully other meñes defawtes/ Not of deſire ⁊ delyte for to chaſtiſe hē. but oonly for nede wyth drede of god ⁊ in his name. for loue of ſaluacōn of her ſoules/ Other mē that are actyf ⁊ haue no cure of other men. they are bolde for to blame other men of her defawtes by the way of charyte onely that whan the ſyñe is dedely/and it may not well be corrected by none other man and whan he trowyth that he the ſooner ſhold be amēded by his vnd̄takyng/Ellis it is beter that he ceſſe. That this is ſoth it ſemyth by ſaynt John whiche helde the ſtate of contēplatyf lyf. ⁊ ſaynt peter whiche had the ſtate of actyf lyf. Whā our lorde in his laſt ſowper wyth his diſcyples at the preuy ſtirynge of ſaynt peter to ſait John tolde ſaynt John how Judas ſholde bitraye hym/ſaynt John tolde it not to ſaynt peter as he aſkid/but he turned hym ⁊ layed his hede vpon criſtis breſt. and was rauyſſhid by loue in to contēplacōn of goddis priuitees And ſoo medefully to him/that he forgate both Judas ⁊ ſainte peter/in tokenyng ⁊ techyng to other men whiche wold be contēplatyf. that they ſhold diſpoſe hem for to doo the ſame.

Why men ſhold worſhip other and low hēſelf in her owne herte vnd̄ al other/ Capl̄m xviii.

Theñe ſeeſt thou here ſomwhat that thou ſhalt nother deme other men /ne conceyue ayenſt hem wylfully none euyll ſuſpicōn/but thou ſhalt loue hem/ ne ſee thou noo defawte in hem/and worſhip hem in thy hert ſuche as ledeth in yͤ worlde actyf lyf/and ſuffren many trybulacōns ⁊ tēptacyons whyche thou ſittyng in thy hous felyſt noughte of/And they haue full moche traueyle ⁊ diſeſe for her owne ⁊ other meñes ſuſtynaūce/and many of hem had wel leuer ſerue god if thei myghte as thou dooſt in bodely reſte/And neuertheles they in her worldly beſynes flee many ſyñes/the whiche yf thou were in her ſtate thou ſholdeſt falle in/ and they doo many good dedes whiche thou cowde not doo/Yt is noo doubte that mani done thus. whiche they ben. thou woſt not/And therfore thou ſhalt worſhip al ⁊ ſette hem in thi hert al aboue the as thy ſouereyns/and caſt the downe vnd̄ her fete that thou be vyleſt ⁊ loweſt in thin owne ſyght: for it is noo drede ne noo peryll to

Luc' xiiii

the how moche thou may lowe thyſelf bynethe al other. though it were ſoo that in goddis ſight thou haddeſt more grace than ony other. But it is peryll to the to hye the ⁊ lyft thiſelf in thy thought wylfully aboue ony other mā/ though he were the mooſt wretche: or the mooſt ſynful caytiff that is in erthe/ For our lorde ſayth· Qui ſe humiliat exaltabit. et qui ſe exaltat humiliabit/ Who ſo hieth himſelf· he ſhalbe lowed. and who ſo lowyth hymſelf· he ſhal be hyed/ This part of mekenes yͤ behouyth for to haue in thy begyñyng/ and by this ⁊ bi grace ſhal thou come to the fulhede of it ⁊ ſoo of all other vertues For who ſoo hath one vertue. he hath al other vertues. Aſmoche as thou haſt of mekenes. ſomoche haſt thou of charite. of pacyence. ⁊ of other vertues though they ben not ſhewed outwarde/ Be theñe beſie to gete mekenes: ⁊ holde it for it is yͤ firſte ⁊ the laſt of all vertues/ It is the fyrſt: for it is the grounde as ſaynt auſtyn ſayth/ If thou thynke for to bilde an hye houſe of vertues/ ordeyne the fyrſt a depe groūde of mekenes. Alſo it is the laſt/ for it is kepyng ⁊ ſauyng of all other vertues/ ſaynt gregory ſayth/ He that gadreth vertues wythout mekenes. he is lyke to hym the whyche makith ⁊ beryth powder of ſpicery in the wynde/ Doo thou neuer ſoo many good dedes/ faſt thou: wake thou. or ony other good werke doo thou/ yf yͧ haue noo mekenes/ it is nought that thou dooſt/

How men ſholde doo that wanten the felyng of mekenes in affeccōn not dredyng tomoche therfore/ Capl'm xix.

Neuertheles yf thou may not fele this mekenes in thyn hert wyth affeccyon as thou woldeſt doo as thou maye meke thyſelf in wylle by reaſon/ trowyng that it ſhold be ſo as I ſaye/ though thou fele it not/ And in that holde the a more wretche that thou may not fele ſothfaſtly thyſelf as thou arte/ And yf yͧ doo ſo. though thy fleſſhe ryſe there agayn. and wylle not aſſent to thy good will. be not tomoche adrad. but yͧ ſhalt bere ⁊ ſuffre the fals felyng of thy fleſſh as a payne/ ⁊

theñe thou ſhalt deſpiſe ⁊ repreue that felynge ⁊ breke downe that riſyng of thyn hert as thou woldeſt be wel paid for tobe troden ⁊ ſpourned vnd other mēnes fete. And ſoo by the grace of Ihū cryſt thrugh ſtedfaſt thinkyng on the mekenes of his precyous mãhede ſhalt thou moche abate the ſtirynges of pride/And the vertue of mekenes yͭ was fyrſt in thy nakid wyll ſhal be turned in to felyng of affeccōn/wythout whiche vertue eyther in true wyll or in felyng who ſo diſpoſe hym to ſerue god in cōtēplatyf lyf as the blynde he ſhal ſtōble: ⁊ he ſhal neuer come therto/The hyer he clūmyth by bodely penaūce/⁊ other vertues/⁊ hath not this mekenes·the lower he falleth/For as ſaynt gregory ſayth/He that can not perfytly deſpyſe hymſelf/he foūde neuer yet yͭ meke wyſdom of our lord Ihū cryſt

Ihū

Greg.

¶ How ypocrites ⁊ heretykes for lackyng of mekenes hyen hemſelf in her hert aboue al other/ Capl'm xx.

Ypocrites ne heretykes fele not this mekenes neyther in good wyll ne in affeccōn/but ful drye ⁊ ful colde arn her hertes ⁊ her reynes fro the ſoft felyng of this vertu/and in ſo moche the ferder they ben fro it.that thei wene that thei haue it/They gnawe on yͤ drye barke wythout·but the ſwete kernel of it ⁊ the inly ſauour may they not come to/They ſhew outwarde mekenes in habite ⁊ holy ſpeche: in lowly beryng/⁊ as it ſemyth in many bodely ⁊ ghoſtly vertues/But neuertheles in the wyll ⁊ in thaffeccōn of her hert where mekenes ſholde be: it is faynt/For they deme ⁊ deſpiſen ⁊ ſetten at nought other men that wyll not doo as they done ⁊ teche/they holden hem eyther foles by vncūnyng: or blynded by fleſſhly lyuyng And therfore lyft they hemſelf vpō hye in her owne ſight aboue al other·wenyng yͭ they lyue better than other: ⁊ that thei haue oñly the ſothfaſtnes of good lyuyng: ⁊ in ghoſtly felyng ⁊ ſynguler grace of god both in knowyng ⁊ in ghoſtly feling paſſyng other men/And in this ſight of hēſelf ryſeth a delyte in her hertes in the whiche they worſhyp ⁊ prayſe hemſelf. as there were none but they. They prayſen ⁊ thanken god with her lyppes.but in her hertes they ſtelen as theues the worſhip ⁊ the thãkyng fro god.⁊ ſettith it in hemſelf/and ſoo they haue nother mekenes in felyng ne in wyll/ A wretchyd caytyff or a ſyñer whiche falleth al daye. ⁊ he is ſory that he doth ſo though he haue not mekenes in affeccõn/he hath it in a gode wyll/But an heretike or an ypocrite hath neyther / For they haue the cõdicõn of the pharyſe/whiche came as our lord ſaythe in the goſpel wyth the publican into the tẽple for to pray And whan he came he praied not ne aſked ought of god.for him thought he had noo nede.but he began to thãke god ⁊ ſayd th⁹/Lord I thãke the that thou yeueſt me grace more than to other that I am not as other men be/robbers lechours/ or other ſuche ſyñers/And he lokid beſide hym ⁊ ſawe the publycan whiche he knew for a wretche:knockyng on his breſt oñly cryenge after mercy/theñe he thanked god that he was not ſuche one as he was/for lord he ſayd I faſt twyes in the weke/⁊ I paye truly my tythes/And whã he had doo.our lord ſayd that he yede home ayen wythout grace as he came . ⁊ gate right nought/ But now ſayſt yᵘ.wherin treſpaſſid this pharyſe ſyth he thãked god ⁊ was ſoth that he ſaid/As to this I anſwere ⁊ ſay that this pharyſee treſpaſſid in alſmoche as he demyd and repreuid in his hert the publicã whiche was iuſtified of god / And alſo he treſpaſſyd for he thankyd god oonly with his mouth/but he delyted preuely ⁊ wylfully by a preuy pryde in hymſelfe of the yeftes of god : ſtelyng the worſhyp ⁊ louyng fro god.⁊ ſet it in hymſelf/This ſame condycyon of this pharyſee ſothely hath heretykes ⁊ ypocrytes/They wylle not gladly pray/and if they pray:they meke not hẽſelf knowlegyng truly her wretchydnes/but they make hemſelf by a fenyng for to thanke ⁊ loue god/and ſpekith of hym wyth her mouth/but her delyte is vayne ⁊ fals and not in god/And yet they wene not ſo/they can not loue god/For as the wiſe mã

bñ

ſayth/ Nō eſt ſpecioſa laus in ore peccatoris/ It is neyther fayre ne ſemely prayſing of god in yͤ mouth of a ſyn̄er/ Wherfore it is ꝓfytable to the ⁊ to me ⁊ to ſuche other wretches forto leue the cōdicion of this phariſee ⁊ feined louyng of god and folowe the plublican in lownes/ aſkyng mercy ⁊ foryeuenes of ſyn̄es ⁊ grace of ghoſtly vertues. that we myght afterward wyth a clene hert ſothfaſtly thāke hym ⁊ loue hym/ and yeue hym holy yͤ worſhyp wythout feynyng/ For our lord aſkith this bi his prophete/ Sup quē requieſcet ſp̄s me⁹· niſi ſup hūilē contritū ſp̄u ⁊ trementē ſermones meos· Upon whom ſhall my ſpiryte reſt/ ⁊ he anſwereth hymſelf ⁊ ſayth· vpō none but vpon the meke poor ⁊ contrite in hert ⁊ dredyng my wordes· Thēne yf thou wyll haue the ſpiryte of god rulyng in thi herte: haue mekenes ⁊ drede hym/ Ecc xv. Iſay·66

¶ What thynges mē owe to bileue by a ſiker faith/ ca xxi

The ii. thyng whiche the behouith for to haue is ſiker trouth in al tharticles of the fayth ⁊ in the ſacramēts of holy chirche/ trowyng hem ſtedfaſtli wyth al thy will in thi herte/ And thouz yͧ fele ony ſtiryng in thy hert ayēſt ony of hem by ſuggeſtion of thyn enmye for to put the in dowte of hem be thou ſtedfaſt ⁊ not tomoche adrad of felyng of ſuche ſtiringes/ but forſake thyn owne wytte wytout diſputyng or ranſakyng of hem/ ⁊ ſett thy fayth generally in the faith of holy chyrche/ ⁊ charge not the ſtiryng of thy hert/ whiche as the ſemyth is cōtrary therto/ For that ſtiryng is not thy fayth/ but the fayth of holy chirche is thy fayth/ though yͧ neuer ſee it ne fele it/ And bere thēne ſuche ſtiryngges paciētly as a ſcourge of our lord/ by yͤ whiche he wyll clēſe thy hert ⁊ make thy fayth ſtedfaſt/ Alſo the behouyth to loue ⁊ worſhyp in thy herte al yͤ lawes ⁊ ordynaūce made by prelates ⁊ rulers of holy chirche other in declaryng of the fayth or of the ſacramētes or in generall of al criſtē men/ mekely ⁊ truly aſſent to hem/ thouz it be ſo that yͧ know not yͤ cauſe of her ordinaūce/ And thouz

the fyrſt thynge·

[illegible]

the thynke that ſomme were vnſkylfull: þ ſhalt not deme hem ne repreue hem/but worſhip hem al though they lōge but lytyl to þ/Ne receyue þ none opinyon ne fātaſie ne ſyngulerr cōceyte vnd colour or more holynes as ſomme done that are not wyſe/nother by thyn owne ymagynyng. ne by techyng of none other man. whiche contraryeth to the the leſt ordinaūce or general techyng of al holi chirche. And ouer this þ ſhalt hope ·Z· ·1 lbr̃i· de ſpi· ſtedfaſtly þ thou art ordened of our lord tobe ſaued. as one of his choſē by his mercy/⁊ ſtire not fro this hope what ſo thou heriſt or ſeeſt/or what tēptacōn thou be in / And though thou thike ſo þ grete a wretche that þ were worthy to ſynke in to helle for that thou dooſt noo good/ne ſerueſt god as thou ſholdeſt doo/yet holde the in this trouth ⁊ in this hope/⁊ aſke mercy· ⁊ al ſhal be right wel/ye ⁊ though al the deuylles of helle apered in bodely lyknes ſlepyng or wakyng ſayēge to the that thou ſholdeſt not be ſaued/or al men lyuyng in erth/ or all the angels in heuē/yf it myght be ſayd to the the ſame/thou ſholdeſt not leue hem. ne be ſtired moche fro the hope of ſaluacōn

This I ſay to the/for ſomme bē ſo weyke ⁊ ſo ſymple þ whan they haue yeuē hemſelf al hooly to ſerue god after her cūnyng yf they fele ony ſtiryng wythin by thyncaſtyng of thēmye/or elles fro wythout of ony of the deuylles prophetꝭ whiche mē callen ſothſayers that they ſhold not be ſaued/ or her ſtate of her maner of lyuing were not pleſaūt to god/ they bē aſtonyed ⁊ ſtired wyth ſuche wordes/⁊ ſo for vncūnyng they falle ſō tyme in to grete heuynes/⁊ as it were in a diſpayr of ſaluaci ·Capetecen̄· on/wherfore as me thike it is ſpedful to euery creature whiche by the grace of our lord Ihū cryſt is in ful wyll to forſake ſyñe/⁊ as clerly as his cōſcience tellith hym he ſuffreth no dedely ſyñe reſt in hym that he ne ſhryueth hym ſoone therof. ⁊ meke hym to the ſacramētes of holy chyrche/ for to haue a truſt of ſaluacōn/And moche more than they that yeuē hem hooly to god. ⁊ fleen venyal ſyñes after her myght/And on þ contrary wyſe as perylloꝰ it is to him whiche lyeth wyttyngly in dedely ſyñe for to haue truſt of ſaluacyon/ ⁊ in hope of ẏ truſt wyll not forſake his ſyñe ne bow him truly to god ⁊ holy chirche/

¶ How a ſtable entēt is nedefull to thiſe that ſhold pleſe god/and deſcrecōn in bodily werkes/ Ca. xxii.

THe iii. thyng whiche is nedeful to the for to haue in thy begyñyng. is an hole ⁊ a ſtable entēcōn. that is for to ſaey/A hole wyll ⁊ a deſire oñly for to pleſe god/ for that is charyte/without whiche al is nought that ẏ dooſt And thou ſhal ſet thyn entēt alway for to ſerche ⁊ traueyle how thou might pleſe hym. noo tyme for to ceſſe wylfully of good ocupacōn other bodely or ghoſtly/ Ne thou ſhalt not ſette a tyme in thy hert. as thꝰ long ẏ woldeſt ſerue god. ⁊ ſithē to ſuffre thin hert wylfully fall down into vayn thouȝtes ⁊ ydle ocupaciōs/ wenyng that it were nedful for ſauig of thy bodely kynde: leuynge the kepyng of thy hert ⁊ good ocupacōn. ſekyng a reſt ⁊ cōfort for a tyme outward bi thi bodili witt. or inwardli vanitees. as it were for recreacōn of thy ſpirite/for it ſhold be more ſharper afterward to ghoſtly traueyle/ for I trow it is not ſoth/I ſay not that thou may in dede performe thyn entēt. for oftſithes thy bodily nede. etyng drynking ſlepyng ⁊ ſpekyng/ ⁊ the freiltee of thy fleſſh ſhal let the be thou neuer ſo beſye/ ⁊ hynder the/But I wold that thy wyll ⁊ thi entēt were alway hole to traueyle ghoſtly or bodely. ⁊ no tyme to be ydle/but alway liftyng vp thi hert by deſire to god ⁊ to the bliſſe of heuē whether ẏ ete or drinke. or oni other bodily trauelle that thou vſeſt: alſmoche as ẏ may wylfully leue it not/For yf thou haue this entēt it ſhal make ẏ euer quicke ⁊ ſharpe in thy traueyle/And yf ẏ falle by freilte or necligēce in ony ydle ocupacōn or vainſpeche it ſhal ſmyte vpō thy hert ſharply as a prycke ⁊ make ẏ for to yrke ⁊ be wery of al vanytees/and for to torne ayen haſtly to inward thynkyng of Jhū cryſt. or to ſome gode ocupacōn / For anence thy bodily kynde it is gode for to vſe

de charitate

deſcrecion in etyng drynkyng ⁊ ſlepyng·and in al maner bodily penaūce.⁊ in lōge prayer by ſpeche/or in bodily felig by grete feruour of deuocōn other in wepynge or ſuche other/⁊ alſo in ymaginyng of the ſpiryte whā a man felyth no grace/ In al thiſe werkes it is good to kepe deſcrecōn/ for the meane is the beſt/ But in deſtruyng of ſynne by kepyng of thin hert.⁊ in cōtynuel deſyre of vertues.⁊ the blyſſe of heuen/⁊ for to haue the ghoſtly knowyng ⁊ the louyng of Jhū cryſt holde yͧ noo meane/ For the more that it is of this the better it is/ For yͧ ſhalt hate ſynne ⁊ all fleſſhly loues ⁊ dredes in thyn hert wythout ſeeſyng. And thou ſhalt loue vertues ⁊ clennes:⁊ deſire hem wythout ſtyntyng yf thou myght/ I ſay not that it is nedfull to ſaluacōn/but I hope it is ſpdeful.and yf thou kepe it thou ſhalt profyte more in one yere in vertues than yͧ ſhalt wythout this profite in vii.yeres/

¶ Of a lityl reherſyng of thinges ſaid before/⁊ of makyng of offryng that ſhold be offryd to god/ Capl̄m xxiiii.

Now I haue tolde the fyrſt of ende whiche thou ſhalt beholde in thy deſire/⁊ drawe to ward it as nygh as thou may/ Alſo I haue ſaid the of the begynnyng what yͤ nedeth for to haue/as mekenes ſiker trouth/ ⁊ an hole entēt to god/vpō the whiche groūde thou ſhalt ſette thy ghoſtly hous by prayer ⁊ by meditacōn ⁊ other ghoſtly vertues/ Thenne ſay I to the thus/pray thou or thinke thou.or oni other dede that thou woſt gode by grace/or bad by thyn owne freilte/or what that thou feliſt ſeeſt or hereſt:ſmelleſt or ſaureſt wythoutforth in thy bodily wyttes/or wythin in ymaginacōn knowyng or felyng in thy reſō/bryng it all wythin yͤ trouth ⁊ the rules of holy chirche/⁊ caſt al in yͤ morter of mekenes/and breke it ſmalle wyth the peſtell of drede of god/⁊ thrugh the powder of al this in the fyre of deſyre/⁊ offre it ſo to god/and I telle yͤ forſoth wel ſhal that offryng lyke in the ſyghte of thy lord Jhū/and ſwete ſhall the ſmoke of that fyre ſmelle to the face of thy lorde Jheſu / This is for to ſaye/

Drawe all this that thou felyſt wythin the trouthe of holy chyrche. and breke thyſelf in mekenes/ And offre the deſire of thyn hert oonly to thy lorde Ihū for to haue hym and nought elles but hym/ And yf thou doo thus/ I hope by the grace of cryſt thou ſhalt neuer be ouercome by thyn enmye/ This taught vs saynt poul whan he ſayd thus/ Siue manducatis ſiue bibitis. ſiue quicquid aliud facitis. oīa in nomine dnī facite/ Whether ye ete or drynke / or what maner of dede that ye doo/ all doo ye in the name of our lorde Ihū cryſt/ forſakynge yourſelf/ and offre it vp to hym/ Meanes whyche thou ſhalt mooſt vſe as I haue before ſayd arne prayer ⁊ meditacyon/ Fyrſt I ſhall ſhew the a lityll of prayer/ ⁊ after of meditacōn i.cor.10.

Of prayer that is ſpedeful to gete clennes of herte and vertues/ Capl'm xxiiii.

Prayer is profyte ⁊ ſpedfull to vſe for to gete cleñes of herte by deſtroyeng of ſyñe and receyuyng of vertues / Not that thou ſholdeſt by thy prayer make our lorde knowe what thou deſyreſt For he knoweth wel ynough what the nedeth / but for to make the able ⁊ redy by thy prayer that thou myght receyue as a clene veſſell. the grace yͭ our lord wyll freely yeue to the/ whiche grace may not be felte tyll thou be aſſaid ⁊ purifyed by the fyre of deſire in deuoute prayer. For though it be ſoo that prayer is not the cauſe for whiche our lord yeueth grace/ neuertheles it is a waye by the whiche grace frely yeuen comyth to a ſoule/

How men ſhold pray/ and wheron the poynt of her thought ſhall be ſette in prayer/ Capl'm xxv.

But now deſireſt thou perauenture for to knowe how thou ſholdeſt praye/ And vpon what thyng thou ſhold ſette the poynt of thy thought in thy prayer/ And alſo what prayer were beſt for the for to vſe/ As to the fyrſt I anſwere and ſaye thus/ That whan thou arte wakenyd of thy ſlepe/ and redy for to pray. thou ſhalt fele thyſelf fleſſhly and heuy euer dou̅warde to vayn thoughtꝭ. other of dremes or fa̅taſyes or of vnſkylful beſines of the world or of thy fleſſh/ Theñe behouyth the for to quycken thyn herte by prayer/⁊ ſtyre it as moche as thou may to ſome deuocōn/ And in thy prayer that thou ſet not thyn hert in ony bodily thing/but al thy traueyle ſhal be for to drawe in thoughte fro beholdyng of all bodily thyng/that thy deſire myght be as it were nakyd ⁊ bare fro al erthly thynges/euer vpward ſtyeng vnto Ihū cryſt. whom yͧ may neuer ſee bodily as he is in his godhede. ne by bodily lyknes in ymagynaciō/ But yͧ may thrugh deuoute ⁊ cōtinuel beholdyng of the mekenes of his precious ma̅hede fele the godenes ⁊ the grace of his godhede : wha̅ thy deſire is eaſed ⁊ holpē and as it were made free fro al fleſſhly thoughtꝭ ⁊ afeccōns.⁊ is moche lyft vp by ghoſtly myght in to ghoſtly ſauour ⁊ delite in hym of his ghoſtly preſēce·⁊ holde therin moche of the tyme of thy prayer ſoo that thou haſt noo grete mynde of erthly thyng/or elles the mynde greueth yͤ but lityl/ yf yͧ can pray thꝰ/theñe canſt thou pray wel/ For prayer is nought elles but a ſtyenge deſire of the hert in to god:by wythdrawyng of the hert fro al erthly thoughtes/ And ſoo is prayer lykned to a fire/whyche of his owne kynde leueth yͤ lowenes of the erth/⁊ alway ſtyeth vp in to thayer Right ſo deſire in prayer wha̅ it is towchid ⁊ lyghtned of the ghoſtly fyre whiche is god.it is euer vpſtyeng to hym that it came fro/

¶ Of the fyre of loue/ Capl'm xxvi.

AS men yͭ ſpekē of the fire of loue knowē not wel what it is/for what it is I can not telle yͤ.ſaue this I may telle yͤ:that it is neyther bodily.ne bodily felyd/ A ſoule maye fele it in prayer or in deuocōn.whiche ſoule is in yͤ body/but he felith it not wyth noo bodily wytte/ For though it be ſo yͭ it werke in a ſoule yͤ body may torne in to an hete/⁊ as it were chauffyd for likyng traueyle of yͤ ſpiryte/ Netheles yͤ fyre of loue is not bodily.for it is oñly in yͤ ghoſtly deſire of yͤ ſoule

This is noo dowte to noo man or woman that felith deuocōn/But ſome bē ſymple ⁊ wene by cauſe it is called fyre yᵗ it ſhold be hote as bodely fyre is/⁊ for thy I ſay yᵗ I haue ſaid

¶ That the certen prayer in ſpeche ordened of god ⁊ of holy chyrche is beſt to hem that ben new tourned to god ⁊ to deuocōn/ Capl̄m xxvii.

NOw as to yͤ other. for to know what prayer were beſt for to vſe/I ſhal ſay as me thynke/Thou ſhalt vndrſtonde that there bē iii. maner of prayers The fyrſt is prayer of ſpeche made ſpecially of god. as is the pater noſt̄:⁊ made alſo more generally bi thordynaūce of holi chirche. as matins euēſong ⁊ houres. And alſo made bi deuoute men of other ſpecial ſayēges as to our lord ⁊ to our lady/⁊ to his ſaītes/As to this maner of prayer whiche is callid vocal me thynketh vnto the that art religious ⁊ by cuſtome ⁊ rule art boūde for to ſay mateyns ⁊ houres I hold it mooſt ſpedeful for to ſay hem as deuoutly as yͧ maiſt/For whan thou ſayſt thy mateyns/yͧ ſayeſt alſo thy pater noſt̄ pricipally ⁊ other more/For to ſtyre the to more deuocōn was it ordened for to ſay alſo pſalmes ⁊ ympnes ⁊ ſuche other whiche bē made by the holy ghoſt as yͤ pater noſt̄ is/And therfore yͧ ſhalt not ſay hem haſtely ⁊ rechelesly as thou were euyll apayd that yͧ arte boūde with hem/but thou ſhalt gader thyn affeccōn ⁊ thy thought for to ſay hem more ſadly ⁊ more deuoutly than ony other ſpecial prayer of deuocōn. trowyng forſoth that ſith it is yͤ prayer of holy chyrche/there is noo prayer ſo ꝓfytable to yͤ whiche is vocal forto vſe comynly as yͤ is. And ſo ſhal yͧ put away al heuynes/⁊ bi grace yͧ ſhalt turne thi nede in to a gode wyll:⁊ thy bonde in to a grete fredom. yᵗ it ſhal noo lettyng be to the of ghoſtly ocupacōn. And after this yͧ may if thou will vſe other. as thi pater noſt̄. or ony ſuche other. ⁊ of thiſe in the whiche yͧ feleſt moſt ſauour ⁊ moſt ghoſtly cōfort in/ yᵗ holde I beſt to yͤ. this maner of prayer is ſpedful comynly to euery man in yͤ begynīng of his cōuerſion for to vſe mooſt of ony other ghoſtly ocupacōn/

Cape bene.

For a man in the begyñyng is rude ⁊ boyſtoꝰ ⁊ fleſſhly but yf he haue the grace/ ⁊ can not thynke noo ghoſtly thoughtes in meditacōn. for his ſoule is not yet clēſed fro olde ſyñe/ ⁊ therfore I hope it is mooſt ſpedful for to vſe this maner of prayer/as for to ſay his pat noſter ⁊ his aue: ⁊ to rede vpō his ſawter/ ⁊ ſuche other/ For he yͭ can not reñe lightly by ghoſtly prayer. for his fete of knowing ⁊ of louyng bē ſeke for ſyñe. him nedeth to haue a ſiker ſtaff for to holde hym by/ This ſtaff is ſpecial prayer of ſpeche ordened bi god ⁊ holy chyrche in helpe of meñis ſoules/ By yͤ whiche prayer the ſoule of a fleſſhly man that is alway fallyng doũwarde into worldly thoughtꝭ ⁊ fleſſhly affeccōns ſhal be lyft vp fro hem ⁊ be holdē bi it as by a ſtaff. fed with ſwete wordes of the prayer as a childe wᵗ mylke/ ⁊ ruled by it that he falle not in to errours ne fātaſyes by his vayn meditacōns/ For in this maner of prayer is noo deceyte who ſo wyll ſtedfaſtly ⁊ mekely traueyle therin/

¶ What peryll is to men yͭ in the begyñyng of her tornyng to god leueth the comyn prayer of thordynaũce of holy chyrche/and yeuen hem to medytacōn: Capl̄m xxviii.

Thenne may yͤ ſee by this that thiſe men yf ony be ſuche yͭ in the begyñyng of her cōuerſion or ſoone after whan they haue felt a lityl ghoſtly cōfort other in deuociō or in knowing ⁊ are not yet ſtabled therin: they leue ſuche prayer vocal to ſone ⁊ other bodily exerciſe. ⁊ yeue hem hooly to meditacion they bē not wiſe/ For oft ſithes in her reſt for her meditacyōs they ymagyn ⁊ thīke on ghoſtly thynges after her owne wytt ⁊ folow her bodily felyng/ ⁊ haue not yet receyued grace therto: ⁊ therfore they by vndeſcrecōn oft ſithes ouertraueyle her witt· ⁊ brekē her bodily myght· ⁊ ſoo they fall in to fantaſies ⁊ ſyngler cōceytes or in opyn errours: ⁊ lettē yͤ grace that god yeuith hē by ſuche vanitees. yͤ cauſe of al this is a priue pride of hemſelf. as whā they haue felt a lityl grace thei wene it ſo moche paſſyng other yͭ they fall in vaynglory. ⁊ ſo they leſe it

how lityl it were that thei fele in regard of that yͤ god yeuith
or may yeue. they ſhold be aſhamyd to ſpeke ouȝt therof. but
it were in grete nede/ Of this maner of prayer by ſpeche. ſpe:
kith dauid in yͤ ſawter thꝰ/ Voce mea ad dn̄m clamaui. voce P.xxiiii.
mea ad dn̄m dep̄catus ſum/ Soo dauid the prophete for to
ſtyre other men to pray both with herte ⁊ with mouth ſayde/
with my voys I cryed to god. ⁊ wyth my ſpeche I beſought
our lord/

¶ Of the ii. maner of prayer that is in ſpeche not certayn. but folowith the ſtiryng of deuocōn/ Capl̄z xix

The ii. maner of prayer is by ſpeche/ but it is not of ony
certayn ſpecial ſayēg/ And this is whā a man or a wo
man felith grace of deuocōn by the yeft of god. ⁊ in his deuo-
cōn ſpekith to hym. as he were bodely in his preſēce wyth ſu
che wordes as acordeth mooſt to his ſtiryng for the time. ⁊ as
comyth to his mynde after dyuers rewardes whiche he felith
in his hert/ eyther reherſyng his ſyñes ⁊ his wretchydnes. or yͤ
malice ⁊ the ſleyghtes of the enmye/ or elles the mercy ⁊ yͤ go:
odnes of god/ And wyth that he cryeth with deſire of herte ⁊
wyth ſpeche of mouth to our lord for ſocour ⁊ for helpe. as a
man that were in peryll amōge his enmyes. or in ſiknes ſhe-
wyng his ſores to god as to a leche/ ſayēg as dauid ſayd: Eri P.c.139.
pe me de inimicis meis deꝰ meꝰ/ A lord delyuer me of myn en
myes/ Or elles thꝰ/ Sana aīam meā q̄r peccaui tibi/ A lorde P.xl.
hele my ſoule. for I haue ſyñed ayenſt the/ Or ſuche other as
comith to mynde. And alſo him thinkith ſoo moche godenes
⁊ grace ⁊ mercy in god that hym likyth wyth grete affeccyon
of yͤ hert for to loue hym ⁊ thāke hym by ſuche wordes ⁊ pſal
mes as acordeth to yͤ louyng ⁊ prayſing of god. as dauid ſaid
Cōfitemini dn̄o q̄m bonꝰ. q̄m in ſcl'z mia eiꝰ. Loue ye ⁊ pray P.
ſe our lord. for he is good/ ⁊ bi ſuche other as he is ſtired to ſay

¶ That the ii. maner of prayer pleſeth moche god. ⁊ makith a man to haue him in body as he were drōke/ ⁊ makith him in ſoule to be wouñded wyth the ſwerde of loue/ Cpl̄z xx

This maner of prayer moche pleſeth god.for it is oonly of ẏ affecciō in the hert/⁊ therfore it goth neuer vnſped without ſomme grace/this prayer lōgeth to the ii.part of contēplacōn as J haue ſayd before/who ſoo hath this yeft of god feruētly/hym behouyth for the tyme to flee preſence ⁊ cōpany of al men:⁊ to be alone that he be not letted/who ſoo haue it holde it while he may/for it may not long laſt in the feruour For if grace come plēteuouſly.it is traueylous wondfully to the ſpiryte:though it be likyng/And it is moche waſtynge to ẏ bodely kynde who ſoo moche vſe it/For it makith the bodi yf grace come myghtly for to ſtyre ⁊ tourne here ⁊ there as a man that were madde or drōken ⁊ cowde haue noo reſt/ this is a poynt of the paſſiō of loue/the whiche by grete violēce ⁊ maiſtry brekith down al luſtes ⁊ likynges of ony erthly thinge/⁊ it woūdeth the ſoule with the bliſful ſwerde of loue.that the body falleth down ⁊ may not bere it This touchyng is of ſo grete myght that the mooſt vicyous or fleſſhli man lyuinge in erthe:yf he were wel towched ones myghtly wyth this ſharpe ſwerde/he ſhold be right ſadde ⁊ ſobre a grete while after: ⁊ lothe al the luſtes ⁊ likynges of his fleſſhe:⁊ al erthly thiges whyche he had mooſt delyte in /

¶ How the fyre of loue waſteth al fleſſhly luſtes /as other fyre waſtyth bodely thynges / Capl'm xxxi.

Treñ: Of this maner of felynge ſpekith the prophete Jeremye thus. Et factꝰ eſt in corde meo quaſi ignis eſtuās clauſꝰ qȝ in oſſibus meis.⁊ defeci ferre nō ſuſtinēs/ This is thꝰ moche for to vndſtonde The loue ⁊ the felyng of god was made in my hert not fyre/but as fyre glowyng/For as bodely fyre brenneth ⁊ waſteth al bodely thynge where it comith/Myght ſoo ghoſtly fyre/ as is the loue of god brenneth and waſteth all fleſſhly loues ⁊ likynges in a mannes ſoule/And this fyre is ſtokyn in my bones/as the ꝓphete ſaith of hymſelf:That is for to ſay/This loue fulfyllith the myght of my ſoule as mynde reaſon ⁊ wylle of grace ⁊ ghoſtly ſwetnes/as marow fylith ful the bone.⁊ that wythin.⁊ not wythout in yͤ wyttes Neuertheles it is ſoo myghty wythin that it ſmyteth oute in to the body and makith al the body quake ⁊ tremyle/It is ſo fer fro the bodely kynde ⁊ ſoo vnkouth that he can noo ſkyll on it.and may not bere it/but faylith ⁊ fallyth downe as the prophete ſayth/And therfore our lord temperith it.and with drawyth the feruour:⁊ ſuffreth the hert to falle in to a ſobirte of more ſoftnes/Who can pray thus oft he ſpedyth ſoone in his traueyle/He ſhal gete more of vertues in a lityl tyme thā ſome man wythout this or a nother as good ſhal gete in lōge tyme.for al yͤ bodely penaũce that he myght doo/And who hath this.it nedeth not for to charge yͤ bodely kynde wyth more penaũce than it berith/yf he haue it ofte/

¶ Of the thyrde maner of prayer that is oñly in the herte wythout ſpeche outwarde/ Capl'm xxxiii

The iii.maner of prayer is oñly in the herte wythout ſpeche by grete reſte ⁊ ſoftnes of the body ⁊ of the ſoule/A clene hert hym behoueth to haue that ſhal pray wel thus For it is of ſuche men ⁊ wymẽn that by longe traueylle bodely ⁊ ghoſtly/or elles by ſuche ſharpe ſmytinges of loue as I haue before ſayd comen in to reſt of ſpiryte/ſoo that her affeccion is tourned in to ghoſtly ſauour/that they mowe nygh contynuelly praye in her herte/and loue ⁊ prayſe god wythout grete lettyng of temptacõns or of vanytees.as I haue before ſayd in the ſeconde part of contemplacyon/Of this maner of prayer ſayth ſaynt poul thus/Nam ſi orem lingua: ſpiritus meus orat.mens autem mea ſine fructu eſt Quid ergo: Orabo ⁊ ſpiritu orabo ⁊ mente· pſallam ſpiritu pſallam ⁊ mente What is to ſaye/yf I pray wyth my tonge oñly by yͤ wille of ſpirite ⁊ by traueyle/yͤ prayer is medeful.but my ſoule is not fedde/For it felyth not the fruyt of ghoſtly ſwetneſſe by vnderſtondynge/What ſhall I thenne doo ſayth ſaynt poul/

Cor. xiiii.

And he anſwerith ⁊ ſayth / I ſhall praye by traueyle ⁊ deſire of the ſpiryte / And I ſhal praye alſo more inwardly in my ſpyrite wythoute traueyle in ghoſtly ſauour ⁊ ſwetnes of ŷ loue ⁊ the ſight of god / by the whiche ſight ⁊ felyng of loue my ſoule is fedde / Thus as I vnđſtonde ſaynt poul cowde praye / Of this maner of prayer ſpekith our lorde in holy wrytte by fygure thus / Ignis in altari meo ſẽp ardebit. ⁊ cotidie ſacerdos ſurgens mane ſubiciet ligna vt ignis nõ extinguat̃ / This is for to ſaye / The fyre of loue ſhal euer be light in the ſoule of a deuoute ⁊ clene man or woman / the whiche is the awter of our lorde / And the preſt ſhall euery daye at morne laye to ſtykes ⁊ noryſſhe the fyre / That is to ſay / This man ſhal bi holy pſalmes: clene thoughtes. ⁊ feruent deſyre noryſſhe the fyre of loue in his hert that it goo not out in ony tyme / This reſt our lord yeuyth to ſome of his ſeruaũtes as it were a reward of her traueyle. ⁊ a ſhadowe of the loue whiche they ſhal haue in the blyſſe of heuen /

Leuit. 6.

¶ How men ſhold doo that ben traueyled with vayne thoughtes in her prayers / Capl̃m xxxiiii.

Byt nowe ſeeſt thou that I ſpeke ouer hye to the in thys maner of prayer / for it is no mayſtry to me for to ſaye it / but for to doo it there is the mayſtry / Thou ſayeſt that ŷ canſt not praye thus deuoutli ne ſo holy in hert as I ſpeke of For whan thou woldeſt haue the mynde of thyn hert vpwarde to god in thy prayer. thou felyſt ſo many thoughtes in veyne of thyn owne dedes before doon or what thou ſhalt doo / ⁊ of other meñes dedes / and ſuche many other / lettyng ⁊ taryẽg the ſoo that thou mayſt nother fele ſauour ne reſt ne deuocõn in thy ſayeng / and oftſithes the more thou traueileſt to kepe thyn hert: the ferder it is fro the: ⁊ the harder: ſomtyme fro the begyñyng to the laſt ende: that the thynke it is but loſt al that thou dooſt / And vnto this that thou ſayeſt that I ſpeke to hye to the of prayer / I graunt well that I ſpeke otherwyſe than

I can or may doo/Neuertheles I ſaye it for this entent/that yͧ ſholdeſt knowe how we ought to pray yf we dyde wel/And ſithen we may not doo ſo/ that we know theñe our feblenes mekely and crye god mercy/Our lord bad thus hymſel whā he ſayd/Diliges dn̄m deū tuū ex toto corde tuo: ex tota aīa tua. ⁊ ex oībꝫ viribus tuis/ Mt.xxii. Thou ſhalt loue god of al thyn hert and al thy ſoule. ⁊ al thy myght/It is impoſſible to ony man for to fulfylle this byddyng ſoo fully as it is ſayd. lyuynge in erthe/And yet neuertheles our lord bad vs for to loue ſoo for this entent as ſaynt bernarde ſayth/that we ſhold know therby our feblenes/and thenne mekely crye after mercy/and we ſhal haue it/ Bern. Neuertheles I ſhal telle yͤ as me thynkith in this aſkyng/Whan thou ſhalt praye make thin entent ⁊ thy wylle in the begyñyng as hole ⁊ as clene to god as thou mayſt ſhortly in thy mynde/and theñe begyñe ⁊ doo as thou mayſt. And though yͧ be neuer ſomoche letted ayēſt thy fyrſte wyll. be not adrad:ne to angry wyth thyſelf/ne inpacyēt ayenſt god: that he yeueth the not the ſauour ⁊ ghoſtly ſwetnes wyth deuocōn as the thynketh that he yeueth to other creatures/But ſee therby thyn owne feblenes:and bere it eaſely/holdig in thyn owne ſyght thyn owne prayer feble as it is wyth mekenes of herte/truſtyng allſo ſikerly in the mercy of our lord that he ſhal make it gode ⁊ profytable to the more than thou knoweſt or feleſt/For wite thou wel that thou art excuſed of thy dette:⁊ thou ſhalte haue mede for it as for an other good dede yͭ thou dooſt in charite though thyn hert were not theropon in the doyng/Therfore doo that longeth to the. and ſuffre our lorde to yeue what he wyll:and teche hym not And though thou thinke thyſelf recheles ⁊ neclygent/and as thou were in grete defawte for ſuche thynges/Neuertheles yet ſhalt thou for this defawte ⁊ all other venyals whyche may not be eſchewed in this wretchyd lyf lyft vp thyn hert to god/ knowlegyng thy wretchydnes/⁊ crye mercy wyth a good truſt of foryeuenes and ſtryue noo more therwith: ne hange noo lenger therupon as thou woldeſt by maiſtry not fele ſuche wretchidnes / Leue of ⁊ goo to ſome other good dede bodily or ghoſtly / and thynke for to doo better a nother tyme / But though thou fall on a nother tyme in the ſame. ye an hūdred tymes / ye a thouſande tymes / yet doo as I haue ſayd : and all ſhall be well / Ferdermore a ſoule that neuer may fynde reſt of hert in prayer / but all her lyf tyme is ſtryuyng wyth her thoughtes and taryeth ⁊ trowbleth wyth hem / yf ſhe kepe her in mekenes ⁊ charyte in other ſydes / ſhe ſhal haue ful moche mede in heuen for her good traueyle /

¶ Of meditacōn of ſynful men after that they ben hooli tourned to god / Caplm xxxiiii.

Now of meditacōn ſhal I telle ye a lityll as me thynketh Thou ſhalt vndſtonde that in meditacōns may no certen rule wel be ſet euery man for to kepe / for they are in free yeft of our lord after the dyuers diſpoſynges of choſen ſowles / and after the ſtate that they ben in / And alſo after yt they profyten in vertues ⁊ in her aſtate. ſoo he encreaſeth her meditacōns both in ghoſtly knowyng ⁊ louyng of hym. For who ſoo is euer ylike wyſe in knowyng of god ⁊ ghoſtly thynges it ſemyth that he wexeth but a lityl in the loue of god / ⁊ that may be ſhewed opinly in thapoſtles. whā they in yt day of pētecoſt were fulfylled wyth brēnyng loue of yt holy ghoſt. thei were made neyther foles ne foltis / but they were made wōder wyſe both in knowyng ⁊ ſpekyng of god ⁊ of ghoſtly thynges / alſmoche as a man myght haue in fleſſhe lyuyng / Thus ſpekyth holy wrytte of hem / Repleti ſūt oēs ſp̄u ſctō. et ceperūt loqui magnalia dei / They were fulfylled of the holy ghooſt / and they began to ſpeke the grete merueyles of god / And all that knowyng they had by rauiſſhyng in loue of the holy ghoſt / Dyuerſe meditacyons there ben / whiche our lorde putteth in a mannes hert. Some ſhall I telle the as me thynkith for this entent/ If thou fele ony of hem that ẏ ſholdeſt ẏ better traueyle in hem/ In the begynnyng of cōuerſion of ſuche a man that hath be moche ſoyled wyth worldly or fleſſhely ſynnes/comynly his thought is mooſt vpon his ſyñes wyth grete compunccion ⁊ ſorowe of herte/wyth grete wepynges and many teres of the eye/mekely ⁊ beſely aſking merci ⁊ foryeuenes of god for hem / And yf he be towchyd ſharpely for our lord wyll make hym ſoone clene/ hym ſhall thynke that his ſynnes are euer in his ſyght ſo fowle ⁊ ſoo horryble that vneth ſhal he mow bere hymſelf/And though he ſhryue him neuer ſo clerly/yet ſhal he fynde fightyng ⁊ fretyng and bitynge of his conſcyence that him ſhall thynke that he is not ſhriuen ryght/And vnneth ſhall he mow haue ony reſt/in ſomoche that he ſhold not endure ſuche traueyle ne were it that oure lorde of his mercy comforteth hym ſomtyme as he wyll bi grete deuocōn of his paſſion or of ſome other as he wylle yeue it. Vpon this maner werketh our lorde in ſome meñes hertes more or leſſe as he wylle/ And all this is the grete mercy of our lord that not oonly wyll foryeue the ſynne or the treſpaſe/but he wyll both forgyue the treſpaſe ⁊ the payne for it in purgatory for ſuche a lityl payne here of bityng of cōſcience/And alſo yf he will diſpoſe a man to receyue ony ſpecyall yefte of the loue of god /hym behouyth fyrſt to be ſcowred ⁊ clenſed by ſuche a fyre of compunccōn for al the grete ſyñes before done/Of this maner traueylle ſpekith dauid in many places of the ſawter / and ſpecyally in the pſalme Miſerere mei deus/ Pſ.l.

¶ That the meditacōn of the manhede of cryſt or of hys paſſyon is yeuen freely of the holy ghoſt / And how it ſhall be knowen whan it is yeuen/ Caplm xxv.

And thenne ſomtyme after this traueyle. and ſomtyme wyth all. ſuche a man or elles a nother the whyche by grace of god hath be kept in Innocēce/our lorde yeuith a meditacōn of his manhede/as of his birth or of his paſſōn. and of the compaſſyon of our lady ſaynt mary/ Whan this medytacōn is made by the holy ghoſt/ thenne it is right profitable ⁊ gracyous/And that thou ſhalt wite by this token/Whan it is ſo that thou arte ſtyred to a meditacōn in god/and thy thoughte is ſodenly drawē out fro all worldly ⁊ fleſſhly thynges and the thynketh as thou ſeeſt in thy ſoule thy lorde Ihū in a bodily lyknes as he was in erthe / and how he was taken of the Iewes and boūden as a theyf/beten ⁊ diſpyſed. ſcourged ⁊ demid to deth/How lowely he bare the croſſe vpon his backe and how cruelly he was nayled therupon/Alſo of the crowne of thornes vpon his hede/and of the ſharpe ſpere that ſtykked hym to the hert/and thou in this ghoſtly ſight felyſt thyn herte ſtyred to ſo grete compaſſion ⁊ pyte of thy lorde Iheſu yͭ thou morneſt ⁊ wepeſt ⁊ crieſt wyth all the myghtes of thi body and of thy ſoule/Wōderyng the goodnes ⁊ the loue. the pacyence ⁊ the mekenes of thy lorde Ihū/that he wold for ſo ſifull a caytif as thou arte ſuffre ſoo moche payne/And neuertheles thou feliſt ſomoche goodnes ⁊ mercy in our lorde that thyn hert ryſeth vp in to a loue ⁊ a gladnes of hym wyth many ſwete teres: hauyng grete truſt of foryeuenes of thy ſyn̄es and of ſaluacyon of thy ſoule by the vertue of this precyous paſſion/That whan the mynde of cryſtis paſſion or ony poynt of his manhede is thus made in thyn hert bi ſuche a ghoſtly ſyghte/wyth deuowte affeccōn anſweryng therto / wyte yͧ well thenne that it is not of thyn owne werkyng. ne feynynge of noo wyckid ſpiryte/but by the grace of the holy ghoſt. For it is an openyng of the ghoſtly eye in to cryſtis manhede. And it maye be called the fleſſhly loue of god/ As ſaynt bernarde callith it/In as moche as it is ſette in the fleſſhly kinde

Bern̄:

of cryſt/And it is right good and a grete helpe in deſtroyeng
of grete ſynnes/and a gode waye to come to vertues/and ſo
after to contemplacyon of the godhede/For a man ſhall not
come to ghoſtly lyghte in contemplacyon of cryſtis godhede/
but yf he come fyrſt in ymagynacōn bi bitternes and bi com
paſſion/and by ſtedfaſt thynkyng of his manhede/ Thus ſa
ynt poul dyde/Fyrſt he ſayd thus/Nichil indicaui me ſcire in i·coꝛ·ij:
ter vos.niſi ihm xp̄m et hunc crucifixum/I ſhewed you righ
te nought that I couth·but Iheſu cryſt .and hym crucifyed/
As yf he had ſayd/My knowyng and my truſt is oonly in yͤ
paſſion of cryſt/And therfore ſayd he thus alſo/Michi autē Gal.vi.
abſit gloriari niſi in cruce dn̄i noſtri ihū criſti/Forbodē be fro
me all maner of Ioye ⁊ likyng but in yͤ croſſe and in the paſ
ſyon of our lorde Iheſu cryſte/And neuertheles afterwarde he
ſayd thus/Predicamus vobis xp̄m dei virtutem ⁊ dei ſapien- i·coꝛ.i.
ciā/As who ſaith/Fyrſt I prechyd of the manhede ⁊ the paſſi
on of cryſte / Now I preche to you of the godhede . As thus/
That cryſt is the myghte of god/and the endles wyſdom of
god /

¶ That the meditacyon of the paſſion of cryſt is wythdrawen fro hem that it is yeuen to oft ſythes for dyuers cauſes / Caplm xxvi.

This maner of meditacōn a man hath not alway whā he wolde/but whan our lorde wyll yeue it/Unto ſome men and wymmen he yeuyth it all theyr lyfe tyme by ſythes whan he vyſyteth hem / As ſome men arne ſoo tender in her affeccyon that whan they here men ſpeke / or elles that they thynken of his precyous paſſyon·her hertes melten in deuocion/and arne fedde and comforted ayenſt all maner temptacyons of the enmye/And that is a grete yeft of god/To ſome men he yeueth it fyrſt plenteuouſly/and afterwarde he wythdraweth it for dyuerſe cauſes Other yf a man were prowde of it in his owne ſyght/or for ſome other ſynne/by the whiche he makith hymſelfe vnable for to receyue the grace / Or elles our lorde wythdrawyth it / ⁊ all other deuocyons ſomtyme fro a man or a woman / for he wyll ſuffre hym to be aſſayd by temptacyons of his enmye / And ſoo wyll he dyſpoſe a man for to knowe and fele hymſelf more ghoſtly / For he ſayd ſoo hymſelf to his diſcyples / Expedit vobis vt ego vadam / Si enim nō abiero: peraclitus non veniet ad vos / It is ſpedefull to you that I goo fro you bodily / For yf I goo not the holy ghoſt maye not come to you / For as lōge as he was wyth hem they loued hym moche / but it was fleſſhly in hys manhede / And therfore it was ſpedefull to hem that he ſhold wythdrawe the bodily fourme fro her ſight / that the holy gooſt myghte come to hem / and teche hem for to loue hym and knowe hym more ghoſtly / as he dide on the day of pentecoſt. Ryght ſoo it is ſpedefull to ſome that our lorde wythdrawe a lityl the bodily and the fleſſhly liknes fro theye of the ſoule that the herte myghte be ſette and fyxed more beſily in ghoſtly deſyre / and ſekyng of his godhede / Joh 16.

¶ Of dyuers temptacōns of the fende / Caplm xxxvii.

Neuertheles it behouith a man to ſuffre many temptacions fyrſt / And thyſe temptacyōs fallen oftſythes to ſome men ⁊ wymmen after whan comforte is wythdrawen / vpon dyuers maners by malice of the enmye / As thus. Whan the deuyll perceyueth deuocyon moche wythdrawen. that the ſoule is lefte as it were nakyd for a tyme / thenne ſendeth he to ſome men temptacōns of lechery of glotenye. ſoo hote ⁊ ſo brennyng / that hem ſhall thynke that they felyd neuer none ſoo greuous in all her lyfe tyme before whan they yaaf hem mooſt to ſynne. In ſoo moche that they ſhal thynke it impoſſyble for to ſtonde longe and ſuffre that they ne ſhall nedes falle but they haue helpe / And therfore haue they thenne moche ſorowe / both for lackyng of comforte and deuocōn whyche they were wonte to haue / And they haue moche drede of fallyng fro god by ſuche open ſynnes/And all this werkyth the deuyll at the ſuffraunce of god for to doon hem forthynke her good pourpoos/and tourne ayen to ſynne as they were wonte to doo/But who ſoo wyll abyde a whyle and ſuffer a lityll payne/and not tourne agayne to ſynne for noo thyng the honde of our lorde is full nere/ and helpyth ryght ſoone For he kepyth hym full ſykerly/and the man wote not how as the prophete dauid ſaith in the perſone of our lorde. Cum ipo ſum in tribulacōne.eripiam eū ⁊ glorificabo eum / I am wyth hym in his trybulacōn/ and in temptacyon I ſhall delyuer hym/and I ſhall make hym gloryous in my blyſſe/ Some men he tempteth by ghoſtly ſyn̄es malicyouſly.as bi myſtrowyng of the fayth or of the ſacrament of our lordis bleſſyd body/Alſo of deſpeyr or of blaſphemie in our lord or oni of his ſayntes/or lothynge of her lyfe/or bitternes or vnſkylfull heuynes/or of tomoche drede of hemſelf and of her bodi yf they put hem holy to goddis ſeruyſe/Some men he tempteth alſo:and namly ſolitary men ⁊ wymmen by dredes and vglynes.and quakynges and ſhakynges/eyther apperynge to hem in bodily lyknes or elles in ymagynyng ſlepynge ⁊ wakyng/And taryeth hem ſoo that vnneth maye they haue ony reſt.And alſo on many other wyſes he tempteth.moo than I can or maye ſaye/ P.90.

¶ Of dyuers remedyes ayenſt temptacōns of the fende Capl'm xxxviii.

Remedie to ſuche men ⁊ wymmen that am thus traueyled.or ony otherwyſe.may be this/ Fyrſt that they wyll put all her truſt in our lorde Ihū cryſt/and bryng to mynde often his paſſiō:and the peynes that he ſuffred for vs/and that they thenne trowe ſtedfaſtly that all ſorowes ⁊ traueyle that they ſuffre in ſuche temptacyons / whiche to an vncunnyng man ſemyth a forſakyng of god/ That it is noo repreuyng ne noo forſakynge/but aſſayenge for her better / Eyther for clenſyng of her ſynnes before doon/ or for grete encreaſynge of her mede ⁊ diſpoſyng to moche grace / yf they wyll ſuffre a whyle/and ſtonde faſt that they torne not ayen wylfully to ſynne/A nother remedye is. that they drede not ne charge not as for a ſynne·ne ſette not at herte ſuche malicyous ſtirynges of diſpeyre or of blaſphemye or of the ſacrament·or ony ſuche other·that were vgly for to here/For the felynge of thyſe temptaciōs fyleth the ſoule nomore than yf they herde an hounde berke.or a flee byte/They tariē the ſoule/but they apeyre not the ſoule yf a man wyll diſpyſe hem. and ſet hem at noughte/For it is not good for to ſtryue wyth hem for to put hē out by mayſtry/For the more that they ſtryue wyth ſuche thoughtes.the more they cleue to hem/And therfore they ſhallen as moche as they maye drawe out the thought fro hem/ and ſett it to ſome other ocupacōn/And yet yf they wyll euer hange vpon hem/thenne it is gode to hem that they be not angri ne heuy to fele hem/ but wyth a good truſte in god bere hem as it were a bodily payne ⁊ a ſcourge of our lorde for clenſynge of her ſynnes.as longe as he wyll for his loue / as he was ſcourged ⁊ bare the croſſe for her loue/And ouer this it is good to hem for to ſhew her hertes to ſome wyſe man in the begynnyng before they ben roted in the hert/ and that they leue her owne wytte and folowe the counſeyle of hym/And that they ſhewe hem not lyghtly to none vncunnyng or worldly man whiche neuer felt ſuche temptacōns / For they myghte lyghtly brynge a ſymple ſole in to diſpeyre by vncūnynge of hemſelf/Of thyſe maner of temptacōns by the whiche a mā ſemyth forſaken of god and is not/ In comfort of hem that arne tempted our lord ſayth thus by his prophete/ In modico dereliqui te.⁊ in momento indignacōnis mee percuſſi te/et in miſeracōnibꝫ meis multis congēgabo te/In a lityll I forlefte the/That is to ſaye.I ſuffred the for to be taryed a lityl And in a poynt of my wrathe I ſmote the.that is to ſay/ All

Iſa.liiii

the penaũce ⁊ the payne that thou ſuffreſt here is but a poynt of mi wrathe in regarde of the payne of helle or of purgatori And yet in my manyfolde mercies I ſhall gader togyder the / whan the thynketh that thou art forſaken. theñe ſhal I of mi grete mercy gader yͤ ayen to me / For whan thou wenyſt that thou arte as it were loſte : thenne ſhall our lorde helpe the as Job ſayth / Cũ te conſumptũ putaueris : orieris vt lucifer et habebis fiduciã/ That is to ſaye. whan thou art brought ſoo lowe by traueyle in temptacōn that the thynketh none helpe ne noo comforte. but as thou were a forloor man/ yet ſtonde ſtyfly in hope ⁊ pray god. and ſothly thou ſhalt ſodenly ſprynge vp as the day ſterre in gladnes of hert: and haue a very truſte in god as Job ſayth/ Job xi.

¶ How that god hem that he cheſeth he ſuffreth to be taryed ⁊ tempted. and afterwarde comforteth hem. and ſtableth hem in grace / Caplm xxix.

AND alſo in cōfort of ſuche men that they ſhold not dyſpeyre in temptacyon. the wyſe man ſayth thus of our lorde/ In temptacōne ambulat cũ eo/ In primis elegit eum. timorem ⁊ metũ ⁊ approbacōnem inducit ſup illũ. et cruciabit illũ in tribulacōne doctrine ſue donec temptet illũ in cogitacōnibus ſuis. et credet anime illi⁹. ad iter directũ adducet illum. ⁊ firmabit illũ ⁊ letificabit illũ/ et denudabit abſcondita ſua illi: et thezauriſabit ſup illũ ſcienciã ⁊ intellectũ iuſticie/ Thys is thus moche for to ſaye/ The wyſe man for he wolde that noo man ſhold diſpeyre in temptacōn. in comfort of hem ſayth thus/ In temptacōn our lord forſaketh not a man. but he gooth wyth hym fro the begyñyng in to the laſt ende/ For he ſayth/ firſte he cheſyth hym/ And that is whan he drawyth a man to hym by comfort of deuocion/ And afterwarde ſorow and drede and aſſayenge he bryngeth vpon hym And that is / whan he wythdraweth deuocyon and ſuffreth hym tobe tempted/ And he ſayth that he turmenteth hym in tribulacōn Ecc·iiii.

vntyll he haue well aſſayd hym in his thoughtes/And vntill a man wyll put all his truſte in hym fully/And thenne after this our lorde bryngeth hym oute in to the ryght waye/ and feſtenyth hym to hym and gladeth hym/ and ſythen ſhewyth hym his pryuytees/and yeuyth hym his treſour of knowyng ⁊ vnderſtondyng of ryghtwyſnes/ By thyſe wordes of holy wrytte maye thou ſee that thiſe temptacōns or ony other be they neuer ſoo vgly· to a man that by grace is in full wyll to forſake ſynne arne ſpedefull ⁊ profytable yf he wyll ſuffre as he maye and abyde goddis wyll· and not tourne ayen to ſyñe whiche he hathe forſaken for noo ſorowe ne payne ne drede of ſuche temptacyons/but euer ſtonde ſtyll in traueyle and in bu̅. prayer wyth good hope/Our lorde of his endles goodnes hauyng pyte ⁊ mercy of al his creatures whan he ſeeth tyme he layeth to his honde and ſmyteth down the deuyl ⁊ al his power/and eaſeth hem of her traueyle/And putteth awaye all dredes ⁊ ſorowes and derkenes oute of her hertes/ and bryngeth in to her ſoules lyghte of grace/ and openyth the ſyght of the ſoule for to ſee that all the traueyle that they had it was ſpedefull to hem/yeuyng to hem alſo a newe ghoſtly myghte to ayenſtonde all the fondynges of the fende/ and all dedely ſynnes wythout grete traueyle/and ledeth hem in to a ſadnes of good vertues lyuynge/In the whiche yf they ben meke he kepeth hem vnto her laſt ende/and thenne he taketh hem all holy to hym/ This thynge I ſaye to the yf thou be taryed or traueyled wyth ony ſuche maner of temptacyons/be not to moche adradde/but doo as I haue ſayd and better yf thou maye/ And I hope by the grace of Jheſu cryſte thou ſhalte neuer be ouercome by thyne enmye/

¶ That a man ſhold not yeue hym to ydelnes ne lyghtly leue the grace yͭ is yeuen hym of god/ Capłm xl

After this whan yͧ arte eſcaped ſuche temptacōs or elles our lord hath ſo kept yͤ as he dooth many by his mercy that thou haſt not be taryed moche wyth none ſuche/ Theſe it is good to the that thou tourne not thy reſte in to ydilneſſe For there is many a man that takyth reſt vpon hym to ſone But thou ſhalt yf thou wylte begynne a newe game and a new traueyle/ And that is for to entre wythin in to thyn owne ſoule by medytacion for to knowe what it is/ And by the knowynge therof to come to the ghoſtly knowyng of god For ſaynt auſtyn ſayth/ By the knowyng of myſelfe I ſhall gete the knowyng of god/ I ſay not that it is nedeful to the ⁊ dette for to traueyle ſoo ne to none other mā/ but he fele him ſtyred by grace as he were callyd therto/ For our lorde gyueth dyuers gyftes where ſoo he wyll/ not to one man all/ ne to al men one/ ſaaf charyte whiche is comyn to all men/ And therfore yf a man or a woman haue receyued a yefte of god · as deuocyon in prayer/ or in the paſſyon of cryſte/ Or ony other be it neuer ſoo lityll/ leue it not to ſoone for none other/ but yf he fele ſothfaſtly a better/ But holde that he hath and traueyle therin ſtably/ euer deſiryng a better whan god wyll gyue it/ Neuertheles yf that be wythdrawen ſomwhat and he ſeeth a better/ and felith his hert ſtyred therto/ Thēne ſemith it a callynge of our lorde to the better/ And thenne it is tyme that he folowe after for to gete it/ and fulfylle it as ſwyftly as he maye/

Aug.

bn.

¶ What a man ſhold knowe the meſure of his gyft that he maye deſyre and take a better whan god wyll gyue it/

Caplm xli.

OUr holy faders here before taughten vs that we ſholde knowe the meſure of our gyft/ And vpon that werke not takyng vpon vs by feynyng more than we haue in felinge/ We mow euer deſyre the beſt/ but we mow not euer werke þ beſte. for we yet haue not receyued that grace/ An hoūde that reñeth after the haar oonly for he ſeeth other hoūdes reñe whan he is wery he reſteth hym or tourneth hym home ayen

bn. & totū lege

But yf he renne for he seeth the haar / he wyll not spare for werynes tyll he haue gotē it/Right soo it is ghostly /Who so hath grace be it neuer soo lityll/and leuyth wylfully the werking therof/and makith hymself to traueyle in a nother whiche he hath not yet/oonly for he seeth or hereth that other mē dyde soo/ sothly he maye renne awhyle tyll he be wery / And thenne shall he tourne home ayen/ And but he bewaar . he maye hurte his fete by some fantasyes or that he come home But he that werkyth in suche grace as he hath / and desireth by prayer mekely and lastyngly after more / And after felyth his herte styred for to folowe the grace whiche he desyred / he maye sykerly renne yf he kepe mekenes / And therfore desyre of god as moche as thou maye/wythout mesure or discrecyon of all that longeth to his loue or to heuē blysse/For who soo can moost desire of god / moost shall fele of hym/ But werkyth as yͧ mayst:and crye god mercy for that thou mayst
p̄cor.vii not/Thus it semyth saynt poul sayd/Vnusquisqꝫ habet do-
Eph.iiii num suū a deo. Alius autē sic:alius vero sic/Itm̄/ Vnicuiqꝫ
p̄.cor.xii. nostrum data est gracia scd̄m mensurā donacionis cristi.Itm̄ Diuisiones grāz sunt. Alii datur sermo sapiencie.alii sermo sciēcie.&c/Itm̄. Ut sciam⁹ que a deo donata sūt nobis Saynt poul sayth that euery man hath his yefte of god/one th⁹.and a nother thus/For to euery man that shall be saued is yeuen a grace after the mesure of crystis yeft/And therfore it is spedefull that we knowe the yeftes whyche am yeuen vs of god that we myght werke in hem/for by those we shall be saued as some by bodily werkes:and by dedes of merci/some bi grete bodily penaunce/some by sorowe & wepyng for her syn̄es all her lyfe tyme/some by prechyng & techyng/some by dyuerse graces & yeftes of deuocōn shall be saaf & come to blisse/

¶ That a man shold traueyle to knowe his owne soule and the myghtes therof/and breke down the grounde of synne therin/ Capl̄m xlii.

Capl̄m xliii.

ꝗ bn̄· et
capo terc̄.

Neuertheles there is one werke whiche is nedefull and ſpedefull to traueyle in/ And I hope an hyghe playne waye as moche as maye be in mannes werke to contemplacōn/ And that is a man for to entre in to hymſelf for to knoew his owne ſoule/ and ẏ myghtes therof/ The fayrnes and the towlnes of it/ In this Inwarde beholdynge thou ſhalte mowe ſee the worſhyp and the dignyte whyche it ſholde haue by kynde of the firſt makyng/ And thou ſhalt ſee the wretchydnes and the myſcheyf whyche thou art falle in for ſynne And of this ſyghte ſhall come a deſyre wyth grete longynge in thyn hert for to recouer ayen that dignite ⁊ worſhypp whyche thou haſt loſte/ Alſo thou ſhalt fele a lothyng ⁊ a gryſyng of thyſelf wyth a grete wyll for to diſtroye ⁊ bete downe thyſelf and all thynges that letten the fro that dygnyte and that Ioye/ This is a ghoſtly traueylle harde ⁊ ſharpe in the begynnyng who ſoo wyll quyckely traueyle therin/ For it is a traueyle in the ſoule ayenſt the grounde of all ſynnes lytill ⁊ moche. whiche grounde is nought elles but a fals myſruled loue of man to hymſelfe/ Out of this loue as ſaynt auſtyn ſayth ſpryngeth all maner of ſynne dedely ⁊ venyall. And ſothly vntyll this groūde be well raſaken ⁊ depe doluyn/ ⁊ as it were nere dryed vp by outcaſtyng of al fleſſhly ⁊ worldly dredes and loues /a ſoule maye neuer fele ghoſtly the brennyng loue of Iheſu cryſt/ ne haue the homlynes of his gracyous preſence/ ne haue clere ſight of ghoſtly thynges by lyghte of vnderſtondyng/ This is the traueyle that a man behoueth to draw his herte ⁊ his mynde fro the fleſſhly loue ⁊ the likyng of all erthly creatures/ fro vayn thouȝtes ⁊ fro fleſhly ymagynacōns. ⁊ out fro the loue and the vicyous felyng of hymſelf/ that the ſowle ſhall mowe noo reſt fynde in noo fleſſhly thoughtes/ ne erthely affeccyon/ Thenne in as moche as the ſowle may not fynde his ghoſtly reſt in the loue and in the ſyght of Ihū

Cryſt/it behouyth nedelynges ſuffre payne / This traueylle is ſomdelyche ſtreyte ⁊ narow / And neuertheles I hope it is the way whyche cryſt teched to hem ẏ wold be his perfyte louers in the goſpel ſayeng thus/ Luc.xiii. Contēdite intrare per anguſtā portam/qm̄ arta eſt via que ducit ad vitā. et pauci inueniūt eā/Stryue ye for to entre by a ſtrayte yate/for the waye ẏ ledeth to heuen is narow·and few men fyndeth it/ And how ſtreyte this waye is our lorde telleth in a nother place thus/ M.xvi. Si quis vult venire poſt me abneget ſemetipſm ⁊ tollat crucē ſuā ⁊ ſequatur me/Itm̄ : Qui odit aiam ſuā in hoc mūdo/in vitam eternā cuſtodit eā/ That is to ſaye/who ſoo wyll come after me/forſake hymſelf ⁊ hate his owne ſoule. That is to ſaye/ Forſake all fleſſhly loue and hate his owne fleſſhely lyf/and vayne likyng of al his bodily wyttes for loue of me And take ẏ croſſe/That is to ſaye/Suffre the payne of this a while/and theñe folowe me/that is to ſaye.in contemplacōn of my manhede ⁊ of my godhede/This is a ſtrayte waye ⁊ a narow that noo bodily thyng maye paſſe thorugh it/ for Col.iii. it is a ſleeng of all ſyñe as ſaynt poul ſayth/Mortificate mēbra veſtra que ſūt ſuper terrā/immūdiciā libidinē concupiſcenciā malam/Slee your membres vpō erth/ not the membres of the body but of the ſoule / as vnclennes luſt ⁊ vnſkylfull loue to yourſelf and to erthely thynges/Wherfore as thy traueyle hath ben here before for to ayenſtōde bodily ſinnes ⁊ open temptacōns of the enmye as it were fro without.right ſoo the behouyth now in this ghoſtly werke wythin thyſelfe for to deſtroye and breke the grounde of ſyñe in thiſelf almoche as thou may/And that thou myght the more redily brynge it aboute/I ſhall telle the as me thynkyth

¶ How a man ſhall knowe the worthines and the worſhyp of his ſoule that it had fyrſt of/And what wretchydnes ⁊ myſcheif it is falle in for ſynne/ Capl'm xliii

The ſoule of a man is a lyf made of thre myghtes/ mynde reaſon and will. to the ymage ⁊ the liknes of the bleſſyd trinyte/ In as moche as the mynde was made myghty ⁊ ſtedfaſt by the vertue of the fader almyghtihode. for to holde hym wythout foryetyng. diſtractyng or lettyng of ony creature/ And ſoo it hath lyknes of the fad/ The reaſon was made bryght ⁊ clere wythout errour or derknes as perfytly as a ſoule in a body vnglorifyed myght haue. And ſoo it hath the liknes of the ſone/ whiche is endles wyſdom/ And the loue ⁊ the wylle was made clene brennyng in to god wythout beſtly loue of the fleſſhe or of ony creature by the ſouereyne godenes of god the holy ghoſt/ And ſoo it hath the lyknes of the holy ghoſt. whyche is bleſſid loue/ ſoo that a mãnes ſoule whiche maye be called a made trinyte was fulfylled in mynde: ſyght ⁊ loue of the vnmade mooſt bleſſyd trynite whyche is our lorde/ This is the dignyte the ſtate ⁊ the worſhyp of a mannes ſoule by kynde of the fyrſt makyng/ This ſtate thou had in adam before the firſt ſynne of man. But whan adam ſiñed cheſyng loue ⁊ delyte in hymſelfe and in creatures / he loſt all his worſhyp ⁊ his dignyte. and thou alſo in him. and fell fro that bleſſyd trinyte in to a fowle derke wretchyd trinyte. that is in to foryetyng of god / and vnknowyng of hym/ and in to a beſtly likynge of hymſelf/ And that ſkilfully/ For as dauid ſayth in the ſawter/ Homo cū in honore eſſet nō intellexit: cōperatus eſt iumentis inſipientibꝫ ⁊ ſil̄is factus eſt illis/ Pſalmo

A man whan he was in worſhyp he knewe it not/ And therfore he loſt it and was made lyke a beſt / See now theñe the wretchydnes of thy ſoule / For as the mynde was ſomtyme ſtablyd in god/ ryght ſoo now it hath forgoten hym/ and ſekyth hys reſte in creatures : now from one to an nother/ and neuer maye fynde full reſte/ For he hath loſte hym in whom is full reſte / And ryght ſoo it is of reaſon / and the loue alſo/ whyche was clene in ghoſtly ſauour ⁊ ſwetnes/ now it is tornyd in to a fowle beſtly luſt ⁊ likyng in it ſelf. ⁊ in creatures/and in fleſſhly ſauours both in the wyttes as in glotony ⁊ lechery/and in ymagynyng/as in pryde vaynglory ⁊ couetyſe/In ſomoche that thou mayſt vnnethes doo ony good dede/ but yf thou be defoyled wyth vaynglory/ Ne thou maye not well vſe none of thy v. wyttes clenly in noo creature delectable/but yf thy herte be taken ⁊ engleymed wyth a veyne luſte ⁊ likyng of it/whiche putteth out the loue of god fro the herte as in felyng/and the ghoſtly ſauour that it may not come therin/Euery man that lyueth in ſpirite knowith wel al this This is the wretchidnes of the ſoule and the miſcheif for yͤ fyrſt ſyñe of man/without al other wretchydnes ⁊ ſyñes whiche thou haſt wylfully put therto/ And wyte thou wel thouȝ thou had neuer done ſyñe wyth thy body dedely ne venyal but oonly this that is called orignall for it is the fyrſt ſyñe/ and that is not elles but leſyng of thy ryghtfulnes whiche yͧ was made in ſhold thou neuer haue ben ſaued yf our lord Jhũ cryſte by his precious paſſion had not delyuerde the and reſtored the ayen /

How euery man may be ſaued by the paſſion of cryſt be he neuer ſoo wretched/ Capl'm xliiii.

AND therfore yf thou thinke that I haue here before ſpoken to hye to the. for thou mayſt not take it ne fulfylle it as I haue ſayd or ſhall ſaye/I wyll now fall downe to the as lowe as thou wyll for my profyte as well as for thyn Theñe ſay I thus/ though thou be neuer ſomoche a wretche haue thou doo neuer ſomoche ſynne/ forſake thyſelf ⁊ all thy werkes good ⁊ bad /crye mercy.and aſke oñly ſaluacõn bi vertue of this precious paſſion mekely ⁊ truſtly/ and wythoute dowte thou ſhal haue it/And fro this orignal ſyñe ⁊ al other thou ſhalt be ſaaf.ye and thou ſhalbe ſaaf as an anker incluſe/And not oonly thou .but all cryſten ſoules whiche truſten vpon this paſſion : and meken hemſelf / knowlegynge her wretchidnes:aſking mercy ⁊ forȝeuenes and the fruyt of this precyous paſſiō oonly.lowenge hemſelf to the ſacramentes of holy chyrche.though it be ſo that thei haue ben encombred wyth ſynne all her lyf tyme/and neuer had felyng of ghoſtly ſauour or ſwetnes/or ghoſtly knowynge of god.they ſhallen in this faythe ⁊ in her good wyll by vertue of this precyous paſſyon of our lorde Jhū cryſt be ſaaf ⁊ come to the blyſſe of heuen/All this knoweſt thou well·but yet it liketh me for to ſaye it·See here the endles mercy of our lord how low he falleth to the ⁊ to me and to al ſynfull captyfs/Theñe aſke mercy and haue it/Thus ſayd the prophete in the perſone of oure lorde.Ois enim quicūqz inuocauerit nomen dñi.ſalu⁹ erit. Euery man what ꝧ he be that calleth the name of god/that is to ſaye/aſkith ſaluacōn by Jhū ⁊ his paſſion:he ſhall be ſaaf/This curteſye of our lorde ſome men takē well and bē ſaued therby/and ſome men in truſte of this mercy ⁊ this curteſye lyen ſtyll in her ſynne/and wene for to haue it whan hem luſt/and thenne mow they not.for they are taken or they were/and ſoo they dampne hemſelf/But thenne ſayſt thou/yf this be ſoth thenne wonder I gretly for that I fynde in ſome holy mennes bokes/Some ſayē as I vndſtonde that he that can not loue this bleſſyd name Jhū ne fynde ne fele in it ghoſtly Joye ⁊ delectable wyth ghoſtly ſwetnes.in the blyſſe of heuen he ſhall be alyene and neuer ſhall he come therto/Sothly thyſe wordes whan I hem red ſtonyed me and made me gretly aferde/For I hope as thou ſayſt that by the mercy of oure lorde ſhall be ſaaf by kepyng of the cōmaūdementes/and by very repentaūce for her euyll lyuyng before won/whyche felt neuer ghoſtly ſwetnes ne inly ſauour in the name of Jheſu/And therfore I merueyle me the more that they ſaye contrarie herto as it ſemyth/And vnto this I may ſay as me thynketh that her ſayeng yf it be well vndſtonde is ſoth/and is not cōtrary to that ꝧ I haue ſayd·For this name Jhū is nouȝt elles

Johis.x.

Joħ.

for to ſaye vpon engliſſhe but heler or hele/ Now euery man that lyueth in this wretchyd lyfe is ghoſtly ſeke/ For there is noo man that lyueth wythoute ſynne whiche is ghoſtly ſykenes/as ſaynt Johñ ſayth of hym ſelfe ⁊ of other perfyte men thus/ Si dixerimus qꝛ pcc̄m non habem⁹. ip̄i nos ſeducimus et veritas in nobis nō eſt/ Yf we ſaye that we haue noo ſyñe we begyle ourſelf. and there is no ſothfaſtnes in vs. And therfore he maye neuer come to the Joye of heuen vnto he be fyrſte made hole of this ghoſtly ſyckenes / But this ghoſtly hele maye noo man haue that hath vſe of reaſon: but yf he deſyre it ⁊ loue it:and haue delyte therin. in aſmoche as he hopith for to gete it/ Now the name of Jh̄u is noo thyng elles but thys ghoſtly hele/ wherfore it is ſoth that they ſay/that there may noo man be ſaaf but yf he loue ⁊ lyke in the name of Jheſu/ For there maye noo man be ghoſtly hole/but yf he loue ⁊ deſyre ghoſtly helth/ For right as yf a mā were bodily ſeke. there were noo erthly thyng ſoo dere ne ſoo nedful to hym ne ſo moche ſholde be deſired of hym as bodily helth/for though yͧ woldeſt yeue hym all the rycheſſe ⁊ worſhyppes of this worlde and not make hym hole if thou myghte/ thou pleſeſt hym not/ Right ſoo it is to a man that is ſeke ghoſtly and felyth the payne of ghoſtly ſyknes/noo thyng is ſoo dere ne ſoo nedefull ne ſoo moche coueyted of hym as is ghoſtly helth. and that is Jh̄u/wythout whiche all the Joyes of heuen may not lyke hym/ And this is the ſkille as I hope why our lord whā he toke mankynde for our ſaluacōn he wold not be called by noo name that betokenid his endles beyng or his myghte or his wyſdom or his ryghtwyſnes / but oonly by that yͭ betokenyd the cauſe of his comyng. ⁊ was the ſaluacōn of mannes ſoule. whiche ſaluacōn betokened this name Jh̄u/ Theñe by this it ſemyth ſoth that there ſhal noo man be ſaaf but yf he loue ſaluacōn oñly for to haue it thrugh the mercy of our lorde Jh̄u. ⁊ by the merites of his paſſōn/whiche loue he may ha ne that liuyth ⁊ deyeth in the loweſt degree of charytee/ Alſo I maye ſaye on that other partie that he that can not loue this bleſſid name Ihū wyth ghoſtly myrth ne encreaſe in it with heuenly melodie here / he ſhall neuer haue ne fele in heuen ẏ fulhede of ſouereyne Joye the whiche he that myght in thys lyf by aboūdance of perfite charyte in Ihū ſhall fele ⁊ haue/ ⁊ ſoo maye her ſayeng be vndirſtonde/ Neuertheles he ſhall be ſaaf and haue full mede in the ſyght of god/ yf he in this lyf be in the loweſt degree of charyte by kepyng of goddis cōmaūdementes/ For our lorde ſayth hymſelf th⁹. In domo patris mei manſiones multe ſūt/ In my faders hous are many ſoundry dwellynges/ Somme are perfyte ſoules the whiche in this lyf were fulfilled of charyte. ⁊ grace of the holy ghoſt/ and ſonge louynges to god in contēplacion of hym wyth wonderfull ſwetnes ⁊ heuenly ſauour / Thiſe ſoules for they had mooſt charyte ⁊ grace of the holy ghoſt ſhall haue hyeſt mede in the blyſſe of heuen/ for thyſe arn called goddis derlynges/ Other ſoules that ar not diſpoſid to contēplacōn of god. ne had not the fulhede of charyte. as apoſtles ⁊ martirs had in the begynnyng of holy chirche. ſhal haue lower mede in the blyſſe of heuen/ for thiſe arne called goddis frendes/ Thus calleth oure lorde in holy writte choſen ſoules ſayeng thus/ Comedite amici. et inebriamini cariſſimi/ My frendes ete ye. ⁊ my derlynges be ye dronken/ As yf our lorde ſayd thus/ ye that arne my frendes. for ye kept my cōmaūdementes. ⁊ ſette my loue before the loue of ẏ worlde/ ⁊ loued me more thā ony erthly thyng ye ſhall be fed wyth ghoſtly fode of the brede of lyf/ But ye ẏ arne my frendes that ye not oonly kept my cōmaūdementes but alſo of your owne free wyll fulfilled my coūceylles: and ouer that ye loued oonly ⁊ enterly with al the myghtes of your ſoule. ⁊ brēned in my loue with ghoſtly delite as dyden principally the apoſtles ⁊ martirs. and all other ſoules that myghte by grace come to the yeft of perfeccōn/ ye ſhal be made dro-

Joh.

Cant.

-5nken wyth the hyeſt ⁊ freſſheſt wyne in my celler/that is the ſouereyne Ioye of loue in heuen/

¶ That a man ſholde be beſye to reken ayen his worthynes/and refourme ayen in hym the ymage of the Trinyte/ Capl̃m xlv.

Neuertheles though this be ſoth of the endles merci of god vnto the ⁊ to me ⁊ to al mankide / we ſhal not therfore in truſt of this be ẏ more recheles wylfully in our lyuinge/but the more beſye for to pleyſe hym/namly now ſythen we are reſtored ayen in hope by the paſſion of our lord to the dignyte ⁊ the blyſſe whiche we had loſt by adams ſyñe/ And though we myght neuer gete it fully here/yet we ſhold deſire that we myght recouer here lyuynge a fygure ⁊ a lyknes of yͤ dignytee that our ſoule myght be refourmed as it were in a ſhadowe by grace to the ymage of the trynite/whiche we had by kynde·and after ſhall haue fully in blyſſe/for that is the lyfe whiche is very contemplatyf vnto begynne here in that felynge of loue·⁊ ghoſtly knowyng of god by openynge of the ghoſtly eye whyche ſhal neuer be loſt ne be taken away.but yͤ ſame ſhall be fulfylled otherwyſe in ẏ blyſſe of heuen/ This behyght our lorde to mary mawdeleyne whiche was contemplatif/and ſayd thꝰ of her/ Maria optimã partẽ elegit que nõ auferetur ab ea· That mary had choſe the better partye that is the loue of god in contemplacõn/for it ſhall neuer be take awaye fro her / I ſaye not that thou maye her lyuyng recouer ſoo hole ne ſoo perfyte cleñes ⁊ Innocence knowyng ⁊ louinge of god as thou hadeſt firſt.ne as thou ſhalt haue/ne yͧ may not eſcape all yͤ wretchydnes ⁊ paynes of ſyñe/ne thou lyuynge in dedely fleſſhe maye deſtroye ⁊ quenche all hooly the falſe vayne loue in thyſelfe/ne flee all venyall ſynnes that they ne wyll but yf they be ſtopped by grete feruour of charyte ſprynge out of thyn hert as water dooth fro a ſpynkyng well/ But I wold that yf thou might not fully quenche it.that yͧ might

Luc·10·

ſom what ſleke it. and come to the clēnes of ſoule as nere as thou mayſt/ For our lorde behizte the chyldren of Iſrael whā he ladde hem in to the londe of byheſt/ And in fygure of hem to all cryſten men thus/ Omne quod calcauerit pes tuus.tuū erit/ That is to ſaye / As moche londe as thou myghte trede vpon with thy fote of very deſyre.ſoo here moche ſhall thou haue in the londe of byheſt/that is in the blyſſe of heuē whan thou comyſt thider/ Deut'.xi

¶ How Iheſu ſhall be ſoughte.deſyred:⁊ founde/ Ca xlvi bn̄.

SEke thenne that thou haſt loſt that thou myghte fynde it/ Well I wote who ſoo myght ones haue an inwarde ſyghte a lytyll of that dignytee and that ghoſtly faynes whyche a ſoule had by kynde.and ſhall haue by grace/ he ſholde lothe and diſpiſe in his hert all the blyſſe.the lykyng:and the faynes of this worlde as the ſtenche of a carion.and he ſhal neuer haue wyll for to doo other dede nyghte ⁊ daye ſauynge the freelte and the bare nede of the bodily kynde but deſyre.mourne.⁊ praye and ſeke how he myghte come ayen therto/ Neuertheles in as moche as thou haſt not yet ſeen what it is fully/ For thy ghoſtly eye is not yet openyd/ I ſhall telle the oo worde for all in the whyche thou ſhalt ſeke deſyre and fynde it.for in that one worde is all that thou haſt loſt/ This worde is Iheſu/ I meane not this worde Iheſu paynted vpon yͤ walle/or wrytten by lettres on the boke.or fourmyd by lippes in ſoūde of the mowthe/or feyned in thy herte by traueyle of thy mynde/ For in this maner wyſe maye a man oute of charyte fynde hym. But I meane Iheſu criſt that bleſſid perſone god and man ſone of virgin mary/whom this name betokenith that is all goodnes: endles wyſdom/loue/and ſwetnes/ thy Ioye.thy worſhyp.and thyn euerlaſtyng blyſſe/thy god:thy lorde.and thy ſaluacyon/ Thenne yf it be ſoo that thou felyſt a grete deſyre in thyn herte to Iheſu.eyther by mynde of this name Iheſu.or by mynde and ſayenge of ony other worde/or in prayer.or in ony dede ẏ thou dooſt/ Whiche deſire is ſoo moche that it putteth oute as it were by ſtrength al other thoughtes and deſyres of the worlde/ ⁊ of the fleſſhe that they maye not reſte in thyne herte/ Thenne ſecheſt thou well thy lorde Jheſu And whan thou felyſt this deſyre to god /to Jheſu. all is one holpen and comforted by a ghoſtly myghte/in ſomoche that it is torned in to loue and affeccōn/ghoſtly ſauour and ſwetnes/Jn to lyght and knowyng of ſothfaſtnes/ ſomoche that for the tyme the poynt of thy thoughte is ſette vpō noo thynge that is made/ Ne it felyth noo ſtyryng of vayngloꝛy ne of itſelf nother/ne none other euyll affeccōn/for they mow not appere that tyme/ But oonly is encloſed.reſted:ſofted.enoynted in Jheſu/thenne haſt thou founde ſom what of Jheſu/ Not hym as he is.but a ſhadowe of hym . For the better that thou fyndeſt hym/the more ſhalt thou deſire hym/ Thenne by what maner prayer or meditacōn or occupacōn that thou maye haue.gretteſt and clenneſt deſyre to hym.and haue mooſt felynge of hym /by that ocupacyon thou ſecheſt hym beſt and beſte fyndeſt hym/ Therfore yf it come to thy mynde/as it were aſkynge what haſt thou loſte/ and what ſecheſt thou Lyfte vp thy mynde and the deſyre of thy herte to Jheſu cryſte though thou be blynde and noughte maye ſee of his godhede. And ſaye that hym haſt thou loſt/and hym wolde thou haue. and noo thyng but hym/to be wyth hym where he is/ None other ioye none other blyſſe in heuen ne in erth but hym/ And though it be ſoo that thou fele hym in deuocōn or in knowinge/or in ony other yefte what that it be/ reſt not there as though thou haddeſt fully founde Jheſu. But foryete that.that ẏ haſt foūde/ and alway by deſiryng after Jheſu more and more for to fynde hym better/ as though thou haddeſt ryght noughte founde in hym/ For wyte thou well what that thou felyſt of hym.be it neuer ſoo moche.ye though thou were rauiſſhed in to the thyrde heuen wyth poul/yet haſt thou not foun re Jheſu as he is in his Joye/ Know thou or fele thou neuer ſoo moche of hym/ he is yet aboue it/ And therfore yf thou woll fully fynde hym as he is in the blyſſe/ of louyng ceaſe þ neuer whyle thou lyueſt/ne of ghoſtly deſyryng/

¶ What profyte it is to haue the deſyre of Jheſu/ Capſm xlvii.

SOthly I had leuer fele and haue a ſothfaſte deſyre and a clene in myn herte to my lorde Jheſu cryſt/ though I ſee ryght lytyll of hym wyth my ghoſtly eye than for to haue wythout thys deſyre all bodily penaunce of all men lyuynge/ all vyſions or reuelacōns of angels apperyng/ſonges and ſownynges. ſauours and ſmelles. breñynges. and ony lykynges or bodily felynges/ And ſhortly for to ſaye. or all the Joye of heuen and of erthe whyche I myghte haue wythout this deſire to my lorde Jheſu/ Dauyd the prophete felte as I ſaye as I vndſtonde whan he ſayd thus/ P·lxxii. Quid enim michi eſt in celo et a te quid volui ſuper terram/ Lorde what thynge is to me in heuen/or what wolde I wythout the aboue erthe/ As yf he had ſayd thus/ Lorde Jheſu what heuenly Joye is lykynge to me wythout deſyre of the whyles I am in erthe/or wythoute loue of the whan I come to heuen/ As who ſaye: ryght none.

Thenne yf thou wyll fele ony thynge of hym bodily or ghoſtly/ coueyte not but for to fele ſothfaſtly a deſyre of his grace and of his mercyful preſence: that the thynketh that thyn herte maye fynde none other reſte in noo thynge but in hym/ Thus coueyted Dauyd whan he ſayd thus/ P· Concupiuit anima mea deſiderare iuſtificacōnes tuas in om̄i tempore/ Lorde my ſoule coueyted the deſyre of thy rightwyſnes in euery tyme/ Seke thenne as Dauyd dide deſyre by deſyre/ And yf thou maye fele by thy deſyre in prayers and in meditacōns the homely preſence of Jheſu cryſt in thy ſoule/ bynde thyn hert faſt therto that it fall not therfro. And yf thou ſtomble that thou maye ſoone fynde hym ayen/

¶ Where and wyth what thyng Jheſu ſhall be ſoughte & founde/ Capl̄m xliiii.

Jeſus q̄rit' et īuenit'.

Seke thenne Jheſu whom thou haſt loſt/ he wyll be ſought/ and he may thenne ſom what be founden / for he ſaith hymſelfe/ Omnis qui querit inueniet/ Euery man that ſekyth ſhal fynde/ The ſekyng is traueylous. but the fyndynge is blyſfull/ Doo therfore after the counſeylle of the wyſe man yf thou wyll fynde hym/ Pū.ii. Si queſieris quaſi pecuniā ſapienciam & ſicut theſaurum effoderis illam: tunc intelliges timorez dn̄i & ſcienciā inuenies/ If thou ſeke wyſdom the whyche is Jheſu as ſyluer & golde and delueſte depe therafter thou ſhalt fynde it/ The behouyth for to delue depe in thyn hert. for therin he is hidde/ and caſt out full clenly all loues & likynges ſorowes and dredes of all erthly thynges/ and ſoo ſhalt thou fynde wyſdom Jheſu/ Be thou thenne lyke to the woman of the goſpell of the whyche our lorde ſaythe thus/ Luc.xv. Que mulier habens dragmas decem. &c. What woman is that. that hathe loſt a drame that ſhe ne wyll lighte a lantern and caſt her hous vpſodowne and ſeche tyll ſhe fynde it/ As who ſaye none. And whan ſhe hath founden it ſhe calleth her frendes and ſaith to hem thus/ Makyth myrth wyth me & melodie. for J haue founden the drame that J had loſt / This drame is Jheſu that thou haſt loſte/ And yf thou wylte fynde hym/ lyghte vp a latern that is goddis worde as dauid ſayth/ Ps.cxviii Lucerna pedibꝫ meis verbū tuū/ Lorde thy worde to my fete is a lanterne/ By thys lantern ſhalte thou ſee where he is and how thou ſhalte fynde hym/ And yf thou wylt thou maye wyth this lyght vp an other latern: that is the reaſon of thy ſoule/ For as our lorde ſayth/ Lucerna corporis tui eſt oculus tuus. The laterne of thy body is thy bodily eye / Right ſoo maye be ſayd that the lantern of thy ſoule is reaſon. by the whyche the ſoule maye ſee all ghoſtly thynges/ By this lantern may thou fynde Jhū and that is ſoth yf thou holde vp the lantern fro vndneth the

Nam s'm Origen̄. Oportet eū q̄ querit ihm̄ nō negligent' & dissolute transire. sicut multi q̄runt: & non inueniūt. s; cū labore. Unde [illegible]. Si nolum' frustra q̄rere: q̄ram liberaliter, ut nō q̄r illo aliud. feruent' ut cū illo aliud. q̄ sciuerant. ut nō ab illo ad aliud conuertam'. facilius enim celū et terra transire possunt q̄ ut sic q̄rens nō inueniat. sic petens nō accipiat. sic pulsanti nō aperiatur. In Ludolph. p. i.

buſſhell. as our lorde ſayth/ Nemo accendit lucernam ⁊ ponit eam ſub modio ſed ſuper candelabrū/ There is no man that lyghteth a lanterne for to ſette it vnder a buſſhell but vpon a candelſtycke/ That is to ſaye/ Thy reaſon ſhall not be ouerlayd wyth erthly beſynes ne vayne thoughtes ⁊ erthly affeccyons but aye vpwarde aboue all vayne thoughtꝭ ⁊ erthly thynges as moche as thou maye/ And yf thou doo ſoo thou ſhalt ſee thenne all the molle ⁊ all the fylthe and ſmalle motes in thy hous/ for why he is lyghte/ That is to ſaye all fleſſhly loues and dredes in thy ſoule/ Not all. for as dauyd ſayd/ Delicta quis intelliget/ Who may know al his treſpaſſes/ As who ſaye noo man/ And thou ſhalt caſt out of thyn hert all ſuche ſyñes and ſwepe thy ſoule clene wyth the beſome of the drede of god/ and wyth the water of thyn eyen waſſhe it. and ſo ſhalt thou fynde thy drame Jheſu/ He is drame he is peny. he is thyne heritage/ This drame wyll not be founden ſoo lightly as it is ſayd/ for this werke is not of one houre ne of one daye/ but many dayes and yeres/ wyth moche ſwete ⁊ ſwynke of body and traueylle of the ſoule/ And yf thou ceaſe not but ſeche beſily. ſorowe and ſyghe depe/ mourne ſtylly. ⁊ ſtowpe lowe tyll thyn eyen watren for anguyſſhe ⁊ for payne for yͧ haſt loſt thy treſour Jhū. at the laſt whan he wyll well ſhall thou fynde thy drame Jheſu/ And yf thou fynde hym as I haue ſayd. that is yf thou maye in clennes of conſcyence fele yͤ homely and the peesfull preſence of that bleſſed man Jheſu cryſte as a ſhadowe or a glemeryng of hym/ Thou maye yf thou wyll calle all thy frẽdes to the for to make myrth wyth the ⁊ melodye for thou haſt founden the, drame Jheſu/ Luc. 10. P. xxiiii

¶ Where Jheſu is loſte and founden ayen thorugh his mercy/ Capl'm xlix.

SE now theñe the curteſye ⁊ the mercy of Jhū. yͧ haſt loſte hym. but where? Sothly in thy hous/ that is in thy ſowle

That is to ſaye/yf thou haddeſt loſt all the reaſon of thy ſoule by the fyrſte ſynne thy ſoule ſholde neuer haue founde hym ayen/but he lefte to the thy reaſon.and ſoo he is in thy ſoule/ and neuer ſhall be loſt oute of it/Neuertheles thou arte neuer the nerer to hym tyll thou haue founde hym/ He is in the though he be loſt fro the/But thou arte not in hym tyll thou haue foũde hym/Thenne was this his mercy that he wold ſuffre hym to be loſte oonly where he maye be founde/It nedeth not to renne to Rome ne to Jheruſalem for to ſeche hym there/ but tourne thy thoughte in to thyne owne ſoule where he is hydde.as the prophete ſayth / Vere tu es deus abſconditus Sothly lorde thou art an hydde god/⁊ ſeche hym there. Thus M·13. ſayth hymſelf in the goſpell/Simile eſt regnũ celorum theſauro abſcondito in agro.quem qui inuenit homo abſcondit ⁊ pre gaudio illiꝰ vadit · ⁊ vendit vniuerſa que habet. et emit agrum illũ/The kyngdom of heuen is likened to a treſoure hyd in the felde. the whiche whan a man fyndeth for Joye of it he gooth and ſelleth alle that he hathe and byeth the felde / Jheſu is treſour hydde in thy ſoule / Thenne yf thou myghte fynde hym in thy ſoule.and thy ſoule in hym/I am ſyker for Joye of it thou wolde yeue the likyng of all erthly thyng for to haue it/Jheſu ſlepith in thy herte ghoſtly.as he dyde ſomtyme bodily whan he was in the ſhyppe wyth his diſcyples But they for drede of peryſſhynge wakened hym. and ſoone after he ſaued hem fro tempeſte/Doo thou ſoo.ſtyre hym by prayer/and wake hym wyth grete cryenge of deſyre / and he ſhall ſoone ryſe and helpe the /

¶ What letteth a man to here and ſee Jheſu wythin him ſelfe/ Capl̄m L.

Neuertheles I hope better that thou ſlepeſt ofter to him than he dooth to the/ For he callyth the full ofte wyth hys ſwete pryue voys/ ⁊ ſtyreth thyn hert full ſtylly yͭ thou ſholdeſt leue all other Janglyng of al other vanitees in thy ſoule/and oonly take kepe of hym for to here hym ſpeke. Thus ſayth Dauyd of our lorde/Audi filia ⁊ vide et inclina aurem tuam ⁊ obliuiſcere populum tuum ⁊ domum patris tui/My doughter here and ſee and bowe thyne ere to me.and foryete the folke of thy worldly thoughtes.and the houſſe of thy fleſſhly and kyndely affeccyons/ Soo here maye thou ſee how our lorde callyth the and all other whyche wyll herken to hym/what lettyth the theñe that thou may nother ſee him ne here hym/ Sothly there is ſoo moche dynne and cryenge in thyne herte of vayne thoughtes and fleſſhly deſyres that yͧ maye nother here hym ne ſee hym/Therfore put awaye vnreſtfull dynne. and breke the loue of ſynne ⁊ of vanytee/and brynge in to thyne herte loue of vertues and full charyte.and thenne ſhalt thou here thy lorde ſpeke to the/

cogitacoēs va-
ne nocent

¶ That mekenes and charyte ben the ſpecyall lyuerey of Jheſu/through the whyche mannes ſoule is refourmed to the lyknes of hym/ Capl̅m li.

AS longe as Jheſu fyndeth not his ymage refourmed in the.he is ſtraūge and the ferther fro the/For thy ſhape the for to be arayed in his liknes/ that is in mekenes and charyte/the whiche arn his lyuereys/And thenne wyll he homelyche knowe the/and ſhewe to the his pryuetees/ Thus ſayd he hymſelf to his diſciples/ Qui diligit me diligetur a patre meo et manifeſtabo ei meipſ̄m/ who ſoo loueth me he ſhall be loued of my fader and I ſhal ſhew myſelf vnto him Joh xiiii

There is noo vertue ne noo werke that thou maye doo that maye make the lyke to our lorde wythoute mekenes and charyte/for thyſe two arn ſpecyally to god mooſt leyf/ And that ſemyth well in the goſpell where our lorde ſpekyth of mekenes thus/Diſcite a me quia mitis ſum ⁊ humilis corde/Lerne of me he ſayd not for to goo bare fote ne for to goo in to Deſerte/and there for to faſt fourty dayes/ne yet alſo for to cheſe you dyſcyples/ But lerne of me mekenes/ for I Mt.xi.

yf þ drewe in to thyſelf thy hert thou ſholdeſt not fynde noughte/but thou ſholdeſt fynde Iheſu/ Not oonly the naked mynde of this name. but thou ſholdeſt fynde Iheſu cryſt in conſcience redely techyng the/Thou ſholdeſt fynde lyght of vnderſtondyng:and noo derknes of vncũnyng/Thou ſholdeſt fynde loue ⁊ likyng of hym.and noo payne of bitternes ⁊ heuynes/ But for thou arte not refourmed therfore whan thy ſoule cometh in fro all bodily thynges.and fyndeth nought but derkenes ⁊ heuynes/hym thynketh an hundred wynter to he be oute ayen by ſome bodily delite or vayn thought.and that is no wonder/For who ſoo comyth home vntill his hous and fyndeth noo thyng therin but ſtynke ⁊ ſmoke.and a chidyng wyf he wolde ſoone renne out of it/ Right ſoo thy ſoule whan it fyndeth noo comforte in it ſelf but blacke ſmoke of ghoſtly blyndnes·and grete chidyng of fleſſhly thoughtes cryeng vpon the that thou maye not be in peas/ſothly it is ſoone weri tyll it be out ayen/ This is the derknes of conſcyence/

¶ Who ſoo wyll fynde Iheſu him behouith abidyngly to traueyle in ghoſtly derkenes ayenſt the ymage of ſynne/

Capl'm liiii·

Neuertheles in this derke cõſcience behoueth the to ſwinke and ſwete/ That is to ſaye/The behouith to drawe in to thyſelf thy thought fro all bodily thynges as moche as thou may/ And thenne whan thou fyndeſt ryght nought but ſorowe ⁊ payne.and blyndnes in this derknes/ yf thou wyll fynde Iheſu the payne of this derke conſcyence the behouyth ſuffre.and abyde awhyle therin/ And here the behoueth to be waar that thou take Iheſu cryſte in thy thoughte ayenſt this eche derkenes in thy mynde/ And by beſye prayer and feruent deſyre to god/ Not ſettynge the poynt of thy thoughte in that forſayd noughte / but in Iheſu cryſte whyche thou deſyreſt / Thynke ſtyfly on the paſſyon and on his mekenes and thorugh myghte of hym thou ſhalt aryſe/ Soo as thou woldeſt bere it downe and goo thrugh it/ Thou ſhalt agryſe ⁊ lothe this derkenes. and this nought ryght as the deuyll: and thou ſhalt deſpiſe it and al to breſte it/ For al wythin this nought is Jhū hydde in his Joye whom thou may not fynde by thy ſechyng/ but yf thou paſſe the derknes of this conſcyence. This is the ghoſtly traueyle that I ſpeke of/ And this trauelle is cauſe of all this wrytynge/ for to ſtyre the therto if thou fele grace/ This derkenes of conſcyence ⁊ this nought that I ſpeke of is the ymage of the fyrſt adam/ Saynt poul knewe it well/ for he ſayd thus of it/ Sicut portauimꝰ ymaginē terreni hominis. ita portemꝰ ymaginē iam ⁊ celeſtis/ As we haue here before borne the ymage of the erthly man that is the firſt adam/ ryght ſoo that we myght now bere the ymage of the heuenly man whiche is Jheſu the ſeconde adam/ He bare this ymage oft full heuy/ for it was ſoo comberous to hym that he cryed out on it ſayeng thus/ O quis liberabit me de corpore mortis huiꝰ/ O who ſhall delyuer me fro this body ⁊ this ymage of dethe/ And thenne he comforted hymſelf ⁊ other alſo thus/ Gracia dei per ihm xp̄m/ The grace of god by Jheſu cryſte/ Cor.15:, Ro.vii.

¶ What is propirly the ymage of ſynne / ⁊ what comyth oute therof / Capl'm lv

Now haue I tolde the a lityll of this ymage how it is nought/ Neuertheles yf it be fer fro thy knowing how it myght be an ymage/ for nought is but nought. but ſo myghte ꝧ not liztly vnderſtonde it. I ſhall telle ꝧ more opēly of thys ymage as me thynketh/ This ymage is a fals myſruled loue vnto thyſelf/ Out fro this comen all maner of ſynnes by ſeuen Ryuers/ Whyche arne thyſe/ Pryde. Enuye. Jre. Accidie. Couetiſe. Glotenye. and Lecherie/ Soo this is ſomwhat that thou maye fele/ By one of thyſe ryuers renneth out al maner of ſyn̄e and putteth the oute of charyte yf it be dedely ſyn̄e/ or

Ordo ſeptē capitaliū viciorū hic est. Primū ſupbia iniciū om̄is pcti. Scd̄m Jnuidia; deinde Jra. accidia. auaricia. gula. luxuria. hinc p cōtrariū opponitr ordo virtutū. scz. humilitas contra ſupbiam. dilectio pxīmi contra Jnuidiā. mititas cōn iram. caritas dei cōn accidiam. contēptus diuiciarū cōn auariciam. ſobrietas cōn gulam. caſtitas cōn luxuriam. Hec Bonauentura. in tractatu. de pfectu religioſorū. li. 2. ca. xxiii.

it letteth the feruour of charyte yf it be venyall/ Now may yͧ grope that this ymage is not nought/but it is moche of bad for it is a grete ſprynge of loue vnto thyſelf wyth ſuche vit ryuers as I haue ſaid/ But now ſayſt thou how may this be ſoth/ I haue forſaken the worlde/and I am ſtoken in an houſe/ I medle wyth no man/ I chyde not/ I ſtryue not/ I neyther bye ne ſelle/ I ne haue noo worldly beſynes but by the mercy of god/ I kepe me chaſte and wythholde me fro delytes/ And ouer this I praye I wake/ I traueyle bodily and ghoſtly as I maye/ How ſhold thenne this ymage be ſoo moche in me as thou ſpekeſt of/ As to this I anſwere ⁊ graunt to the / that I hope thou dooſt all thyſe werkes ⁊ moo therto· and yet may it be ſoth as I ſaye / Thou art beſye vpon thy myght for to ſtoppe the ryuers wythoutē / but the ſprynge wythin on happe yͤ leueſt hole/ Thou arte like to a man the whiche had in his yerde a ſtinkyng welle wyth many rennynges fro it. He yede ⁊ he ſtopped the rennynges and lefte the ſprynge hole/ and wēde all had be ſyker/but the water ſprange vp at the groūde of the welle/and ſtode ſtylle ſomoche that it corrupted all the fayrnes of his garden/and yet rēneth noo water out/ Ryght ſo maye it be wyth the/ yf it be ſoo that thou haſt by grace ſtopped the ryuers of this ymage wythoute/ ſomoche it is well/ but be ware of the ſprynge within/ Sothly but yf thou ſtoppe ⁊ clenſe that as moche as thou maye it wyll corrupte all yͤ floures of the gardyne of thy ſoule/ſhewe they neuer ſo faye outwarde in ſyghte of men/ But now ſayſt yͧ. wherby ſhal I knowe that the grounde is ſtopped/yf I traueylle aboute it / As vnto this I ſhall telle by aſſaye how thou ſhalte knowe thys ymage yf it be in the/and how moche it is in yͤ· and therby ſhalt thou wyte how moche it is ſtopped ⁊ how lityl alſo in the/ And aſmoche as pryde is the pryncipall Ryuer I ſhall telle the therof fyrſt /

¶ What pryde is/And whan it is ſynne Capl̄m lvi

Capl̄m lvi.

Pryde is not elles as clerkes ſaye but loue of thyn owne excellence. yͭ is of thyn owne worſhyp / Thenne the more thou loueſt ⁊ likeſt in thyn owne worſhyp. the more is the pryde / and ſoo the more is the ymage in the / If thou fele in thyn herte a ſtiryng of pryde / thou that arte holyer. wyſer better. and more vertuous than a nother is / that god hath yeuen the grace for to ſerue hym better than other done / ⁊ thou thynkeſt al other byneth the and the abouen hem / or ony other thoughte of thiſelf / whiche ſheweth to thy ſyght of thy ſoule an excellence ⁊ an ouerpaſſynge of other men or wym̄en / and of this ſtiryng thou felyſt loue ⁊ delyte and vayn pleſyng in thyſelf that thou art ſo / this is a token that thou bereſt this blacke ymage / whiche yf it be pryue fro mennes eyen. neuertheles it ſheweth hym opēly in goddis ſyghte / But now ſayſt thou that thou may not flee ſuche ſtyrynges of pryde / for ofte thou feliſt hem ayenſt thy wyll. and therfore thou holdeſt hem noo ſynne / or yf they ben ſyn̄e they ben nought but venyall / As to this I ſaye thus that the felyng of thyſe ſtirynges of pryde or of ony other the whiche ſpryngen out eyther of the corrupcōn of this fowle ymage or by incaſtyng of the enmye. it is noo ſynne in as moche as thou felyſt hem / and that is a grace ⁊ a pryuylege by vertue of the paſſion of Iheſu cryſte graūted to all cryſtē men baptized in water ⁊ in the holy ghoſt / For ſothly to Iewes ⁊ ſarrazyns whiche trowe not in Iheſu cryſt. all ſuche ſtirynges are dedely ſynnes / For ſaynt poul ſayth. Om̄e quod non eſt ex fide pccm̄ eſt / All that is done withouten trouthe in cryſt is dedely ſynne / But we cryſten men haue this pryuilege of his mercy that ſuche felynges are noo ſyn̄e. but thei are payne of the orygynall ſynne / Neuertheles whan by neclygence ⁊ by blyndenes of thiſelf this felyng is receyued vnwarly in thy thoughte. and tourned in to loue ⁊ likynge / thenne is there ſynne more or leſſe after the meſure of the loue / ſomtyme venyall. and ſomtyme dedely / whan it is venyall ⁊ whan

bu.

Capetem

bn.

dedely/fully can I not telle the/ Neuertheles a lityll I ſhall ſay as me thynketh/

¶ Whan pryde is dedely ſynne. And how it is in fleſſhely liuyng men dedely ſynne/ Capſm lvii.

THen̄e the ſtirynge of pryde is receyued ⁊ tourned in to lykyng ſomoche that the herte cheſeth it for a full reſt ⁊ a full delyte. and ſecheth none other ende but oonly likyng therin/then̄e is this pryde dedely ſyn̄e/for he makith ⁊ cheſyth this delyte as his god wythout ayenſtondyng of reaſon ⁊ of wyll and therfore it is dedely ſynne/But now ſayſt thou/what fole is he that wolde cheſe pryde as his god/no man that lyueth wolde doo ſoo/As vnto this I ſaye that I can not telle the in ſpecyal who ſyn̄eth in pryde dedely/but in general I ſhal ſay yͭ There is two maner of pryde/The tone is bodily pride. the other is ghoſtly pryde/Bodely pryde is of fleſſhly liuynge men. Ghoſtly pryde is of ypocrytes ⁊ heretykes/Thyſe thre ſyn̄e dedely in pryde/I meane of ſuche a fleſſhly liuyng man as saynte poul ſpekith of thus/Si ſcd̄m carnē vixeritis moriemini/ If ye lyue after your fleſſhe ye ſhall deye/Thenne ſaye I thus that a worldely man whiche loueth ⁊ ſechyth pryncypally the worſhyp of hymſelfe/and cheſyth the likynge of it/as reſt of his herte and the ende of his blyſſe he ſyn̄eth dedely/But now ſayſt thou/who wolde cheſe loue of his worſhypp̄ in ſtede of his god/As to this I ſay thꝰ/that he that loueth his worſhyp as for to ſeme better ⁊ gretter of aſtate thā ony other/and traueyleth aboute it as moche as he maye yf he loue it ſomoche that for yͤ getyng of it yͤ kepyng ⁊ the ſauyng of it he brekith the cōmaundement of god: or brekith loue ⁊ charyte to his euen criſten. or is redy ⁊ in full wyll for to breke it rather than he ſholde forbere his worſhyp. or leſe it eyther of his name or of his ſtate/or of fulfillyng of his wyll: ſothly he ſyn̄eth dedely/For he louyth his worſhypp̄ and cheſyth it more than the loue of god and of his euen cryſtē/And neuertheles the man that ſynneth thus dedely he wolde ſaye wyth his mouth that he wyll not cheſe pryde for his god/ But he begileth hymſelf for he cheſyth it by his dede/ Neuertheles a nother worldly man that louith worſhyp of hymſelf. and purſueth therafter yf he loue it not ſoo moche that he wold for the getyng or yͤ ſauyng of it doo a dedely ſyñe or breke charyte to his euen cuſten/ he ſynneth not dedely but venyall/ more or leſſe after the meſure of his loue and his lykynge wyth other cyrcumſtaunces/

¶ How pryde in heretykes is dedely ſyñe/ Capl̄m lviii

AN heretyke ſynneth dedely in pryde. for he cheſyth his reſte ⁊ his delyte in his owne opinyon and in his owne ſayeng/ for he weneth that it is ſoth/ whyche opinyon or ſayenge is ayenſt god ⁊ holy chyrche/ and therfore ſynneth he in pryde dedely for he louyth hymſelf and his owne wyll ⁊ witte ſoo moche that though it be openly ayenſt the ordynaunce of holy chyrche he wyll not leue it but reſt him therin as in ſothfalnes. and ſoo makyth he it his god/ but he begyleth hymſelfe/ For god ⁊ holy chyrche am ſoo onyd ⁊ acorded togyder ꝥ who ſoo dooth ayenſt that one he dooth ayenſt bothe/ And therfore he that ſayth he louyth god and kepith his biddynges/ and diſpiſeth holy chyrche. and ſetteth at noughte the lawes ⁊ the ordinaunces of it made by the hede and the ſouerayne in gouernaunce of all cryſten men/ he lyeth he cheſyth not god. but he cheſyth the loue of hymſelfe contrary to the loue of god/ and ſoo he ſynneth dedely/ And in that he weneth mooſt to pleyſe god he mooſt dyſpleſyth hym/ for he is blynde and wyll not ſee/ Of this blyndnes and this fals wenyng of an heretyke in his owne felyng ſpekith the wyſe man thus/ Eſt via que videtur homini recta/ et nouiſſima eiꝰ ducūt ad mortem. Pu·xiiii There is a waye whiche ſemyth to a man ryghtfull/ and the laſt ende of it bryngeth hym to endles dethe/ This waye ſpecyally is callyd hereſye/ For other fleſſhly ſynners that ſynnen dedely and lyen therin comynly they ſuppoſe amys of hemſelf .and felen bityng in conſcience that they goo not in the right way But an heretyke ſuppoſeth that he dooth well ⁊ techeth well and yet noo man ſoo well/And ſoo weneth he that his way were the ryght waye/and therfore felyth he noo bityng of cōſcience ne mekenes in herte/And ſothly but yf god ſende him mekenes of his mercy.at the laſte ende he gooth to helle/And neuertheles yet weneth he for to haue done well and getē him the blyſſe of heuen for his techyng /

¶ How pryde in ypocrytes is dedely ſynne/Caplm lix.

The ypocryte alſo ſynneth dedely in pride/He is an ypocrite that cheſeth vayne Joye of hymſelf. as the reſt and yͤ full delyte of herte vpon this maner of wiſe/Whan a man dooth many maner of good dedes bodily and ghoſtly and thēne is put to his mynde by ſuggeſtiōn of the enmye beholdyng of hymſelfe and of his good dedes / Howe good how holy he is how worthy in mennes dome/and how highe in goddis ſyghte abouē other men.he perceyueth this ſtiryng and receyueth it wylfully/for he weneth it be gode and of god in as moche as it is ſoth for he dooth thyſe gode dedes better than other mē And whan it is receyued thus by aſſent of his wyll as good yere ryſeth of it alone and a delyte in his herte of hymſelfe yͭ he ſoo moche grace hath that it rauyſſheth his mynde oute of all other thoughtes bothe ghoſtly and fleſſhly for the tyme ⁊ ſettyth it in vayne Joye of hymſelfe as in a reſte of his herte/ Thys rauyſſhyng in ghoſtly pryde is delectable / and therfore he kepyth it holdeth it and noryſſheth it as moche as he may For this loue and vayne delyte he prayeth and waketh.he faſteth and wereth the hayre/and dooth other afflyccōns.and all this greueth hym but lityll/He loueth he thanketh god ſomtime with his mouthe/ and ſomtyme wryngeth a tere oute of his eye:and thenne he thynketh all ſaaf ynough /But ſothly all this is for loue of hymſelfe whiche he cheſeth and recey

ueth as it were loue and Joye in god / and in that is all the
ſynne/He cheſyth not ſynne wylfully as for ſynne/but he che
ſyth this delyte and Joye that he felyth for god/as the reſte of
his ſoule the whyche is ſynne wythouten diſpleſyng or agen
ſtondyng of wyll/For he weneth it were a Joye in god/and
it is not ſoo.and therfore ſynneth he dedely/Job ſaith thus of
an ypocrite/Gaudium ypocrite ad inſtar pūcti/Si aſcenderit Job.20:
in celum ſuperbia eius ⁊ capud eius nubes tetigerit.velut ſter
quiliniū in fine perdetur/The Joye of an ypocryte is noo mo
re than a poynte/For yf he ſtye in to heuen wyth reyſynge of
hert/and his heued touche the ſkyes at the laſt ende he ſhal be
caſten oute as a dounge hepe/The Joye of an ypocryte is but
a poynt/For yf he worſhyppe hymſelf neuer ſoo moche. and
Joye in hymſelf neuer ſoo moche al his lyf tyme/and depeyn
te hymſelf wyth all his good dedes in ſyghte and in louynge
of the worlde/at the laſt it is ryght nought/but ſorowe ⁊ pay
ne/But now ſayſt thou that there are fewe ſuche or elles no
ne that is ſoo blynde that wold holde and cheſe vayne Joye in
hymſelf as for Joye in god/ As vnto this I can not ſaye ne
wylle not though I cowde / but one thynge I telle that there
are many ypocrytes/ and neuertheles they wene that they bē
none/ and that be many that dredē hemſelf as ypocrites.and
ſothly they are none/Whyche is one and whiche is other god
knoweth/ and none but he/ Who ſoo wyll mekely drede : he bn̄.
ſhall not be bigyled/And who ſo weneth to be ſyker.he may
lyghtly falle/For ſaynt poul ſayth/ Qui ſe exiſtimat aliquid Gal.6.
eſſe cum nichil ſit.ipſe ſe ſeducit / Who ſoo weneth hymſelfe
to be oughte whan he is ryght nought/he begyleth hymſelf /

How ſtirynges of pryde and vaynglory in good men bē but veniall ſynnes/Caplm lx

Neuertheles a man or woman whyche diſpoſyth hym
to lyue contemplatyf/yf it be ſoo that he forſake hym

ſelfe as in wyll/ and offre hym holy to god wyth a full generall wyll that he wold not ſynne in pryde wyttyngly: ne haue ioye in hymſelfe wylfully but oonly in god yf he coude and myghte/ And after this full wyll offred to god he felyth many ſtyrynges of vaynglory/ and delyteth in hem for the tyme for he perceyueth hem not. This likyng is but venyall ſynne and namly yf it be ſoo that whan he comyth to hymſelfe he repreuyth hymſelf and ayenſtondeth this ſtyryng wyth diſpleſyng of wyll/ and aſkyth mercy and helpe of god / Thenne the likyng whiche before was ſynne /our lorde of his mercy ſoone forgyueth it/ And yet he ſhall haue mede for his goode traueyle in the ayenſtondyng / And that is a curteſye of oure lorde graunted to all thoſe whyche arn ſpecyally his ſeruauntes and more homely of his courte / as are alle thoſe that for his loue forſaken in a good true wyll all worldly and al fleſſhly ſynne/ and yeuen hem hooly body and ſoule vnto his ſeruyſe in her myghte and her cunnynge / As done pryncypally ancres encluſe and true religyous/ the whyche for the loue of god and ſaluacion of her ſoules entren in to ony religyon approued by holy chyrche/ Or elles yf it be ſoo that they entren fyrſt for a worldly cauſe as for her bodily ſuſtenaunce/ or for ſome other ſuche/ if they repent hem and tourne it in to a gooſtly cauſe as for the ſeruyce of god/ Thyſe as longe as they kepe this wyll and purſue it as they maye vpon her freelte are true religyous / Alſo what man or woman that he be in what degree he be in holy chirche preſte clerke or lewde man/ wydowe or mayden or wyf that wyll for the loue of god and ſaluacyon of his ſoule forſake all the worſhyppes and lykynges of this worlde in this worlde in his herte truly and fully betwix god and hym and all wylful beſynes and erthly thinges to the bare nede/ And offre his wyll enteerly for to be his ſeruaunt vpon his myghte by deuoute prayers and holy thoughtes. wyth other good dedes that he maye doo bodely and go-

mbiha religios

otly and kepyth his wyll hoole to god ſtedfaſtly / All thyſe arne ſpecyally goddis ſeruauntes in holy chyrche / And for this good wyll and good pourpoos that they haue of the yefte of god they ſhall encreſe in grace and in charyte here lyuynge / And they ſhall haue for this ſpecyall wyll a ſpecyall mede in the blyſſe of heuen before other choſen ſoules whyche offred not hooly her wyll and her bodi to goddis ſeruyce / neither openly ne pryuely as they dyden / All thyſe whyche I calle goddis ſeruauntes and of his courte more ſpecyall / yf they by freelte and by vnkunnyng whan they fele ſuche ſtyrynges of vaynglory for the tyme delyten therin / and perceyuen it not for her reaſon and her wytte is letted by the likynge that they fele that it maye not ſee this ſtyrynge / They ſynne not dedely in this likynge of vayne glory / For that wyll that they haue generally ſette in her herte before to pleſe god / and for to forſake all maner of ſynne yf they knewe it kepith hem here in ſuche ſtyrynges and in all other that comen of freelte that they ſynne not dedely / And ſhall kepe as longe as the grounde of that wyll is kepte hole /

¶ How dyuers ſtates in holy chyrche ſhall haue dyuers medes in heuen / And of two ſpecyall medes in heuen / Caplm lxi.

AND ouer this I ſay more in comforte of the and of all other hauyng the ſtate of anker incluſe. and alſo by grace of god in comforte of hem all that entre ony religyon approued in holy chyrche / that all thoſe that by the mercy of oure lorde ſhal be ſaaf they ſhall haue a ſpecyall mede and a ſynguler worſhyp in the blyſſe of heuen for her ſtate of lyuynge before other ſoules that had not that ſtate in holy chyrche though they ben neuer ſoo holy / whyche worſhyp is better than all the worſhyp of this worlde wythouten comparyſon / For yf thou myghte ſee what it were thou woldeſt not for þ worſhyp of this worlde yf thou myghteſt haue it withouten ſyñe chaunge the ſtate eyther of anker or of relygyous · ne leſe that ſynguler mede in the blyſſe of heuen / Whyche mede is callyd Accydentall mede / Neuertheleſſe that other men myſtake not this that I ſaye / Therfore I ſhall ſaye it more openly / Thou ſhalt vnderſtonde that there are two medes in the blyſſe of heuen / Whyche oure lorde gyueth to choſen ſoules / The tone is ſouereyne and pryncypall / It is louynge and knowynge of hym after the meſure of charytee gyuen of god to a ſoule lyuynge in dedely fleſſhe / This mede is beſte and ſouereyne for it is god hymſelf / And it is comyn to all the ſoules that ſhollen be ſaaf in what ſtate or degree that they ben lyuyng in holy chirche more or leſſe / after the quantyte and the mochenes of her charyte in his life what degree he be in. For he that mooſt loueth god in charyte / he ſhall haue mooſt mede in the blyſſe of heuen / For he ſhall mooſt loue god and knowe hym and that is the ſouereyne mede / And as for thys mede it ſhall falle that ſome maner of man or woman / as a lorde or a lady / knyghte / or ſquyer / marchaunte / or plough man · or what degree he be in man or woman ſhall haue more mede thann ſome preſte / or frere / monke / or chanon / or anker incluſe / And why: Soothly for he loued god more in charyte / An other mede there is / that is ſecundary whyche our lorde gyueth for ſpecyall good dedes that a man dooth wylfully ouer that he is bounden to / Of thre dedes pryncypall doctours of holy chyrche maken mynde / Of marterdome. prechynge. and mayden hode / Thyſe thre werkes as for an excellence in as moche as they paſſen all other ſhull haue ſpecyall mede whyche they callen aureole. And that is nought elles but a ſynguler worſhip and ſpecyall token ordeyned of god in rewarde of that ſpecyall dede byfore other men / that dyde not ſoo ouer the ſouereyne mede of loue of god / Whyche is comyn to hym and to all other / Ryght ſoo it is of al other ſpecyall good dedes / the whiche yf they ben done ſoothfaſtly arne ſpecyally acceptable to

j. two maner medes
in ye blyſſe of heuen

the ſyghte of god / and in the dome of holy chirche the[illegible]ne excellent/ As arne encloſynge of ankers don by the auctoryte of holy chyrche/ Alſo entrynge in to ony relygyon approued. And the ſtreyghter that the relygion is the more excellent is the dede in the dome of holy chyrche/

bii.

Alſo after thyſe and byneth thyſe the takynge of the order of preſte eyther for cure of mennes ſoules/and for to myniſter the ſacramentes of holy chyrche/ Or elles for ſynguler deuocyon to pleyſe god and profyten her euen cryſten by the ſacryfyſe of the precyous body of our lorde Jheſu cryſte/ Sothly they arne ſpecyall dedes/and excellent openly ſhewed in the dome of holy chyrche/and in the ſyghte of our lorde/ Whā they arne done ſothfaſtly for god they arne excellent/and they ſhullen haue ſpecyall mede eche man in his degree in the blyſſe of heuen/ The ſtate of byſſhoppe and prelate is abouen all thyſe dedes as for thys accydentall mede/ That this is ſoth it ſemyth by holy wrytte where it ſayth thus in the prophete Danyel/ Tu autem vade ad tempus prefinitum et requieſces et ſtabis in ſorte tua in fine dierum / This is for to ſaye thus moche/ The angell whan he had ſhewed to Danyel the pryuytees of god he ſayd to hym thus / Goo thou to the reſte of thy bodily dethe/and thou ſhalte ſtonde in thy ſorte as a prophete atte the laſte daye / And ſothly as Danyell ſhall ſtonde as a prophete at the laſte daye of dome and haue the worſhip and the excellence of a prophete ouer the ſouereyn bleſſyd mede of loue and ſighte of god/ Ryght ſoo ſhalte thou ſtonde as an anker in that ſorte / ⁊ a religyous in the ſorte of relygyon And ſo of other excellent dedes/and haue a ſynguler worſhip paſſynge other men at the daye of dome/

Daniel .12°.

bii.

¶ A ſhorte ſtirynge to mekenes and to charytee / Capl'm lxii.

Capl'm lxiii

Now by thyſe wordes thou maye yf thou wolte trowe hem/conceyue comforte for thy degree of lyuynge/ and alſo matere of mekenes/For though it be ſoo that thou ſhalte haue ſoo moche mede ſpecyally for thy ſtate of lyuyng yf þ be ſaaf/Neuertheles it may be that there is many a wyf and many worldlyche woman ſhall be nerer god than thou/and more ſhall loue god and better knowe hym than thou ſhalt: for all thy ſtate/And that oughte to be a ſhame for the but if thou be biſye for to gete loue and charite as fully and as perfytly as a worldely man or woman/For yf thou maye haue as moche charytee of the gyfte of god as he or ſhe hathe that dwellyth ſtylle in worldly beſynes/thou ſhalt haue as moche of the ſouereyn mede as he ſhal.And ỹ ſhal ouer that for that ſtate whiche thou haſt taken haue a ſinguler mede and a worſhyp whiche he ſhall not haue/Theñe yf thou wyll doo well meke thyſelfe and forgete thy ſtate as it were ryght noughte For it is ſoth.by it ſelfe it is ryght noughte/And that thy deſyre be and thy beſynes for to deſtroye ſynnes/and for to gete charite ⁊ mekenes ⁊ other ghoſtly vertues /for therin lyeth al/

¶ How a man ſhal knowe how moche pryde is in hym/ Capl'm lxiiii·

I haue nyghe forgoten this ymage/But now I tourne ayen therto/ yf thou wyll wite how moche pryde is therin/Thou maye yet aſſaye thyſelf thus/Loke now wyſely/⁊ flater not thyſelf/yf louynge prayſynge or worſhypping. or fleſſhly fauour of worldly men or of other be lykynge to thyne hert·and torne it to vayne gladnes ⁊ well payeng of thiſelfe/ Thynke ſtylly in thyne herte that men ſholden prayſe thy lyfe/rewarde thy ſpeche more than of other/And alſo on contrary wyſe / yf it be ſoo that men repreue the /and ſetten the att nought/Holde the but a fole or an ypocryte/or yf they ſclaūder the.or ſpeke euyll of the falſly/or in ony other waye that they diſeaſe the vnſkylfully/ And for thy thou felyſt in thyne hert a greuous heuynes ayenſt hem/ and a grete ryſyng in thyne herte wyth ayenſtondyng for to ſuffre ony ſhame or vylanye in the ſyghte of the worlde/ Yf it be thus wyth the it is a tokē that there is moche pride in this derke ymage ſeme thou neuer ſoo holy in the ſyghte of men/ For though thyſe ſtirynges ben not but lityll and venyall/ neuertheles they ſhewen well that there is moche pryde hydde in the grounde of thyne herte/ as the fox dareth in his denne/ Thyſe ſtyrynges wyth many moo ſpryngen oute of this ymage ſo moche that thou may vnnethes doo ony good dede but it ſhall be medled with ſome pryde or vayne delyte in thyſelf/ And ſoo wyth thy pryde thou defowleſt all thy good dedes/ and makyth hem loothſom in the ſyghte of thy lorde/ I ſaye not that they are loſt. for they are medled wyth this pryde/ But I ſay that they are not ſoo pleyſaunt to thy lorde as they ſholde be yf they were ſymple and truly roted in the vertue of mekenes/ And therfore yf thou wylte haue clennes of herte. for to come to the loue of god/ the behoueth not oonly flee the reſt of thin herte in vain glory by wylfull aſſentyng to pryde/ and alſo the recheles lykyng therin of thy freelte yf it be ayenſt thy wyll/ But alſo the felynge of thy pryde thou ſhalt flee and eſchew as moche as thou maye/ But that thou mayſt not doo but yf thou be full quycke and redy abowte the kepyng of thyne herte/ as I ſhall telle after/

¶ Of Enuye and yre and of her braunches/ And how in ſtede of ſynne mañis perſone is ofte hated/ Capl'm lxiiii

Turne this ymage vp ſoo downe/ And loke wel therin. and thou ſhalte fynde two membres of enuye and yre faſtenyd therto/ with many dyuers braunches ſpryngyng oute of theym/ The whyche letten loue and charyte/ the whiche thou ſholdeſt haue to thyn euen cryſten/ The braunches

The braunches of yre and envye . H .

of yre and enuye are thyſe / Hatrede. euyll ſuſpecion/fals and vnſkylfull demynge / malecolye riſyng of herte ayenſt hem/ dyſpiſyng and vnkyndnes. and bacbityng: and myſſayenge/ vnſkylfull blamyng/myſlikyng. anguiſſhe. and heuynes ayēſte hem that diſpiſen the or ſpeke ony euyll of the· or ayenſt yͤ A gladnes of her diſeſe/a felnes ayenſt ſynful men and other that wylle not doo as the thynketh they ſhold doo wyth grete deſyre of thyne herte vnder colour of charyte ⁊ ryghtwyſneſſe that they were well punyſſhed and chaſtyſed for her ſynne/

This ſtiryng ſemyth good / Neuertheles yf yͧ ranſake it well thou ſhalt fynde it more ſomtyme fleſſhly ayenſt the perſone than ghoſtly ayenſt the ſyñe/ Thou ſhalt loue the man be he neuer ſoo ſynfull/and thou ſhalt hate the ſynne in eche man what he be/ Many are begyled in this/for they ſett the bytter in ſtede of the ſwete . and taken derknes in the ſtede of lyghte ayenſt the prophete ſayeng/ Ve vobis que dicitis malū bonū ⁊ bonum malū ponentes lucem tenebras ⁊ amarū dulce. Woo be to hem that ſayen good is euyll and euyll is good and ſetten lyghte as derknes. and bytter in ſtede of ſwete. Thus done all tho that whan they ſholde hate the ſynne of her euen cryſten. and loue the perſone / they hate the perſone in ſtede of the ſynne. and wene that they hate the ſynne/ Wherfore it is a crafte by it ſelf who ſoo cowde doo it well/

yſay·5.

¶ That it is mayſtry to loue mennes perſones and wyſely hate her ſynnes/ Capl'm lxv

Ibn̄ .

It is noo mayſtry for to wake ⁊ faſte tyll thyn hede ake. ne for to renne to Rome ⁊ to Iheruſalem vpon thy thy bare fete / ne for to ſterte aboute ⁊ preche. as yf thou woldeſt torne all men by thy prechyng/ Ne it is no mayſtry for to make chirches or chapels: for to fede poor men ⁊ make hoſpitals. but it is a mayſtry a man to loue his euēcriſten in charite ⁊ wiſely hate yͤ ſyñe of hym ⁊ loue the man/ For though it be ſoo yͭ al thiſe dedes before ſayd are gode in hēſelf· neuertheles they are comyn to good men and to bad/for eche man myghte doo hem yf that he wolde ⁊ had wherof/ And for thy for to doo that eche man may doo I holde it no maiſtry/ But for to ☞ loue his euen cryſten in charyte ⁊ hate his ſyn̄e.may noo man it doo but oonli good men whiche haue it of the yefte of god and not of her trauelle·as ſaynt poul ſaith/Caritas dei diffu- Ro·.v ſa eſt in cordibꝫ veſtris per ſpm̄ ſcm̄ qui datus eſt vobis/Loue ⁊ charyte is ſhed ⁊ ſpred in your hertes by yͤ holy ghoſt.whiche is yeuē to you/And therfore it is more precyous ⁊ the more deynte for to come by/All other good dedes wythouten this make not a man gode ne worthy the bliſſe of heuen.but this alone:and oonly this maketh a man gode ⁊ al his good dedes medeful/All other yeſtes of god ⁊ werkes of man are comin to good ⁊ to bad/to choſen ⁊ to reproued/but this yeſt of charyte is on̄ly of god ⁊ of choſen ſoules/

¶ That for the ſame dedes dyuers men ſhall haue dyuers medes Capl̄m lxvi.

A Good man for the loue of god faſteth waketh. gooth on pilgrymage/and forſakyth all the likynges of yͤ worlde ſothfaſtly in his herte wythouten feynynge/he ſhall haue his mede in the blyſſe of heuen/And an ypocrite for vaynglori of hymſelf dooth the ſame dedes/and receyueth his mede here/Alſo a very precher of goddis worde fulfylled of charyte ⁊ of mekenes ſent of god and of holy chirche receyued yf he preche and teche goddis worde /he ſhall haue a ſpecyall mede of god/that is the aureole for his prechyng/ An ypocryte or an heretyke that hath noo mekenes ne charytee. ne arne ſende of god nor yet of holy chyrche/yf they preche they haue her mede here/ Alſo a good man in wordly ſtate for loue of god makyth many chyrches/chapelles.abbeys.hoſpytals/and dooth many other good dedes of mercy/ he ſhall haue his mede in the blyſſe of heuen/not for the dede in it ſelfe/but for yͤ good will ⁊ the charyte yͤ he hath of yͤ yeft of god for to doo tho good dedes/An other man for vaynte of hymſelfe and worſhyp and pleyſyng of the worlde. and for his owne name dooth the ſame good dedes and hath his mede here/ The cauſe is in all thyſe that the tone hath charyte and the tother none Whiche is one and whiche is other our lorde knowith and none but he /

¶ That all mennes good dedes ſhall be aproued that hathe the liknes of good.ſaaf the opyn heretike and the curſyd mā. Caplm lxvii.

AND therfore we ſholde loue and worſhip al men in our hertes. ⁊ aproue examyn ⁊ receyue all her dedes ẏ haue the lykneſſe of goodnes though ẏ were in goddis ſyght ben bad ſaue of the opyn heretyke and of the opyn curſed mā/ Of thiſe two ſpecyally we ſhall flee and eſchewe the preſence ⁊ the cōmunyng wyth hem/ And we ſhal reproue and refuſe her dedes ſeme they neuer ſoo good as longe as they arne rebell to god ⁊ holy chyrche/ As yf a worldly curſed man make a chyrche or fede poor men thou maye ſykerly holde it nought and deme it as it is/ Alſo yf an opyn heretyke whyche is rebell to holy chyrche preche ⁊ teche/though he conuerte a hūdred thouſande ſoules/ holde the dede as to hymſelf ryght nought / For thyſe men are opynly out of charyte / wythout whyche is all noughte that a man dooth/

¶ That noo good dede maye make men ſaaf wythoute charyte/And that charyte fele they oñly ẏ be meke/ca lxviii

AND therfore it is a grete maiſtry a man to cun loue his euen cryſten in charyte/ All this ſayeng may be openly proued by ſaynt poulis wordes thus/ Si linguis hominum loquar ⁊ angelorum/caritatem non habuero.nichil ſum/Et ſi habuero omnē fidem ita vt montes transferā.caritatem autē nō habeam.nichil ſum. Et ſi nouerim miſteria oīa.et ſi diſtribuero om̄es facultates meas in cibos pauperū/ et tradidero corpus meum igni vt ardeam / caritatem autem p̄.coꝛ·13 non habuero nichil michi prodeſt/ Saynt poul in prayſynge of charytee ſayth thus/Yf I ſpeke the langage of all men and of angels alſo/yf I haue noo charyte I am ryght noughte And yf I haue ſoo grete fayth that I maye tourne hylles and bere hem awaye/and I haue noo charite I am ryght nought And alſo though I had all maner of knowyng of all pryuitees/ without charyte I am ryght nought/And yf I yeue al yͭ I haue to poor men and my body to the fire to be brent·and I haue no charyte it profyteth me ryȝt nouȝt/ Here it ſemith by ſaynt poules wordes that a man maye doo alle good dedes bodily wythouten charyte/And that charyte is noughte elles but for to loue god and his euen cryſtē as hymſelf.How ſholde thenne ony wretched caytif lyuyng in erth what that he be haue delyte or truſt or ſykernes in hymſelf for ought that he can or maye doo wyth all his bodily myghtes or his kyndely reaſon/ſyth all this is nought worthe wythouten loue ⁊ charyte to his euen cryſten / And this charyte maye not be goten wyth werkyng of hymſelf/for it is a free yefte of god ſente in to a meke ſoule/as ſaynt poul ſayth.Who thenne dare hardely ſaye that I haue charyte or I am in charyte/Sothly noo man maye ſaye it ſykerly/but he that is perfytly and ſothfaſtly meke/Other men maye trowe of hemſelf /and hope that they ben in charyte by tokens/ But he that is perfytly meke felyth it/and therfore myghte he ſykerly ſaye it/Thus meke was ſaynt poul/and for thy ſayd he thus of hymſelfe/ Quis ſeperabit nos a caritate dei? Tribulacō an anguſtia.⁊c/ Who ſhall departe me fro the charite of god? Tribulacōn or anguyſſhe.⁊c/And he anſwereth hymſelfe and ſayth/ There ſhall noo creature put me fro the charyte of god whiche I haue in cryſte Iheſu/ Many men doon dedes of charyte and haue noo charite as I haue ſayd· For to repreue a ſyn̄er for his ſyn̄e to his amēding ⁊ in couenable time it is a dede of charite.but to hate the ſyn̄er in ſtede of yͤ ſyn̄e:it is ayenſt charyte/He that is

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verely meke can depart that one fro that other.and noo man but he/For though a man had all morall vertues of all phyloſophers he cowde not doo this/He ſholde cõne hate the ſyñe in all other men for he hateth it in hymſelfe / But he cowde not loue the man in charytee for all his phyloſophye/Alſo yf a man had knowynge of all clergye ⁊ of diuynite.and be not ſothfaſtly meke he ſhall lyghtly erre ⁊ ſtomble and take the one for that other/ But mekenes is worthy to receyue a yefte of god the whyche maye not be lerned by cunnynge of man/ And therfore he that is meke can hate the ſynne and truely loue the man / But now perauenture thou begynneſt to drede for that I haue ſayd that charytee maye not be goten by noo werke that thou maye doo/ How ſhalt thou thenne dooo/As vnto this I ſaye that there is noo thynge ſoo harde to gete as charyte/this is ſoth as wythin our traueyle/And on the cõtrary wyſe I ſaye that there is noo yefte of god that may ſo lyghtly be had as charyte/ For our lorde yeuyth noo yefte ſoo freely ne ſoo gladly ne ſoo commynly as he dooth charytee/ How ſhalt thou theñe haue it ſayſt thou. Be meke ⁊ lowe in ſpiryte and thou ſhalt haue it/ And what is lyghter for to doo thã for to be meke⸮ Sothly noo thyng/Thenne ſemyth it yͭ there is noo thyng that ſoo lyghtly maye be had as charyte/ and therfore the nedeth not to be moche adradde/Be meke ⁊ haue it/Thus ſayth James thapoſtle·Deus ſuperbis reſiſtit·hũilibus autẽ dat graciã/Our lorde he ſayth ayenſtondeth proude men/but to meke men he yeueth grace/whiche grace is propirly his charyte/for after the meſure of thy mekenes ſo ſhal thou haue charyte/If thou haue mekenes inperfitly oonly in wyll:not in affeccõn.thenne ſhall thou haue inperfyte charyte This is good/for it ſuffyſeth to ſaluacyon as dauyd ſayth Inperfectũ meum viderũt oculi tui/ Lorde wyth thyn eyen of mercy thou ſeeſt myn inperfeccyon/ But yf thou haue mekenes perfytly·theñe ſhalt thou haue perfyte charyte. and that is

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heſt/ The tother behouyth vs nedely to haue it yf we wyll be ſaaf. and this ſhold we deſire/ Thenne yf thou aſke me who is perfytely meke/ thou ſhalt noo more haue of me of mekenes at this tyme but this/ he is meke that ſothfaſtly knoweth hymſelf as he is/

¶ How a mā ſhal wyte how moche wrath ⁊ enuye is hyd in the grounde of his herte/ Capl'm lxix.

NOw tourne yet ayen to this ymage yf thou wolt aſſay how moche yre ⁊ enuye is hidde in thyn herte that thou felyſt not/ Loke well and beholde thyſelf wyſely whan ſuche ſtirynges of yre ⁊ enuye ayenſt thyn euen cryſten ſpryngen oute of thyn herte/ The more ſtyred that thou arte by malencoly bytter or wycked wyll ayenſt hym. the more is this ymage in the/ For the more thou grutcheſt by inpacyence eyther ayēſte god for ony trybulacōn or ſyknes or other bodily diſeſe ſente of god/ or ayenſt thyn euen criſten for oughte that he doth ayenſt the/ the leſſe is the ymage of Iheſu refourmed in the. I ſaye not that ſuche grutchynges or fleſſhly angrynes arn dedely ſynnes/ but I ſaye that they letten the clennes of herte and pees of conſcyence that thou maye not haue full charyte by yᵉ whiche thou ſholdeſt come to lyf contemplatyf/ For that ende is the purpoos of all my ſayeng. that thou ſholdeſt not oonly clenſe thyn herte fro dedely ſynnes: but alſo fro venyall as moche as thou myghteſt. And that the groūde of ſynne myghte by grace of Iheſu cryſt ſomwhat be ſlecket in the/

¶ By what tokens thou ſhalt know yf thou loueſt thyn enmye/ And what enſample thou ſhalt take of cryſt for to loue hym/ Capl'm lxx

FOr though it be ſoo that thou felyſt none euyll ayenſt thyn euen cryſtē for a tyme/ yet arte thou not ſyker that the grounde of yre is quenched in the/ ne yet arte thou not lorde of the vertue of charyte/ For ſuffre hym to touche the a lytyll by angry or a ſhrewde worde/ ⁊ thou ſhalt fele anone yf thyne hert be yet made hole by fulnes of charyte/The more thou arte ſtyred ⁊ euyll willed ayenſt the perſone: the ferder arte thou fro charyte/And yf thou nought be ſtyred ayenſt the perſone. neyther by angry chere outwarde. ne by noo preuy hate in thy herte for to diſpyſe ⁊ deme hym or for to ſet hym at noughte. but the more ſhame or vylanye he doth to the in worde or in dede the more pyte ⁊ cōpaſſion thou haſt of hym. as thou woldeſt haue of a man that were out of his mynde/And the thinkyth ẏ canſt not fynde in thyn herte for to hate hym. for loue is ſoo gode in hymſelf/but praye for hym ⁊ helpe hym. and deſiryng his amendyng/not oonly wyth thy mouth as ypocrytes can doo. but wyth affeccōn of loue in thyn herte/theñe haaſt ẏ perfite charite to thyn euen cryſten/This charyte had ſaynt ſtephen perfitly whan he prayed for hem that ſtoned him to dede/This charite coūſeyled cryſt to thoſe that wold be his perfite folowers whan he ſaid thus/Diligite inimicos vrōs bn̄facite hiis qui oderūt vos/⁊c. Loueth your enmyes ⁊ doo good to hem that haten you/prayeth for hem that purſuen you And therfore yf thou wol folowe cryſt be lyke to hym in this crafte/Lere for to loue thyn enmyes ⁊ ſynfull men/for all theſe arn thy euen cryſtē/Loke ⁊ bethynke the how cryſt loued Judas whiche was bothe his dedely enmye and a ſynfull caytyf How goodly cryſt was to hym. how benygne. how curteyes/⁊ how lowly to hym that he knewe dampnable/ and neuertheles he chaſe hym to his apoſtle ⁊ ſent hym for to preche wyth other apoſtles/He yaaf hym power for to werche myracles. he ſhewed the ſame to him gode chere in worde ⁊ in dede as he dyde to other apoſtles/He wyſſhe his fete ⁊ fedde hym wyth his precyous body/and prechid to hym as he dyde to other appoſtles/he wryed hym not openly for it was preuy/ne myſſaied hym not. ne diſpyſed hym not. ne ſpake neuer euyll of hym/⁊ yet though he had done all thiſe. he had ſayd but ſoth/And ouermore whan Judas toke hym. he kyſſed hym ⁊ called hym

Ma·v:

his frende/All this charyte ſhewed cryſt vnto Judas the whyche he knewe for dampnable.in noo maner feynyng ne flateryng but in the ſothfaſtnes of good loue ⁊ clene charyte/ For though it were ſoth that Judas was not worthy for to haue had ony yefte of god or ony ſygne of loue for his wyckidnes neuertheles it was worthy ⁊ ſkylfull that our lorde ſhold ſhewe as he is/He is loue ⁊ goodnes to all his creatures as he dide to Judas/I ſaye not that he loued hym for his ſynne.ne he loued hym not for his choſen as he loued ſaynt peter / but he loued hym in aſmoche as he was his creature.⁊ ſhewed hym tokens of loue yf he wolde haue be amended therby/Folowe after ſōwhat yf thou maye/for though thou art ſtoken in an hous wyth thy body·neuertheles in thyn herte where the ſtede of loue is thou ſholde mow haue parte of ſuche loue to thyn euen cryſten as I ſpeke of/ Who ſoo weneth hymſelf to be a perfyte louer ⁊ folower of cryſtis techyng in his liuyng.as ſome man weneth yͭ he is in aſmoche as he precheth ⁊ techeth.⁊ is poor of worldly gode as cryſt was/and can not folow criſte in this loue ⁊ charyte for to loue his euen cryſten eche man good ⁊ bad frendes ⁊ fooes wythouten feynynge flaterynge ⁊ diſpiſyng in herte ayenſt the man.angrynes malicyous repreuyng:ſothly he begyleth hymſelfe/ The nerer that he weneth he be.the ferder he is/For cryſte ſayd to hem that wolde be hys diſcyples thꝰ/Hoc eſt preceptū meū vt diligatis inuicem ſicut dilexi vos/ This is my biddyng that ye ſholde loue togyder as I haue loued you.For yf ye loue as I haue loued·theñe are ye my diſcyples/But now ſayſte thou.how ſhalte thou loue hym that is badde aſwell as hym that is good/ As vnto thys I ſaye thus.that thou ſhalt loue bothe good ⁊ badde in charite but not for the ſame cauſe as I ſhall telle how/Thou ſhalte loue thyn euen criſten as thyſelf/Now yͧ ſhalt loue thyſelf only in god or elles for god/In god thou loueſt thyſelf whan yͧ arte ryghtfull by grace ⁊ vertuous/ and loueſt not thyſelf but

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hinc attende quon

oonly for that ryghtwyſneſſe and vertues that god yeuyth yͤ thenne loueſt thou thyſelf in god for thou loueſt not thyſelfe but god/ Alſo for god thou loueſt thyſelf/ as yf thou were in dedeli ſynne and woldeſt be made ryghtfull ⁊ vertuous. theñe loueſt thou thyſelf not as thou arte/for thou arte vnryghtful but as thou woldeſt be/ Ryght ſoo ſhall thou loue thyn euen cryſten/ Jf they ben good ⁊ rightfull / thou ſhalt loue hem by charyte in god oonly for they ben good ⁊ ryghtful/for thenne loueſt thou god in hem as goodnes and ryghtwyſnes. more than yf they ben badde in dedely ſyñe/ as thyn enmyes that haten the or other of the whiche thou haſt full euydẽce that they are not in grace/yet ſhalt thou loue hem/not as they arne. ne as good men ⁊ ryghtfull men /for they arn badde and vnryghtfull/but thou ſhalt loue hem for god that they myghte be good ⁊ ryghtful/ And ſoo ſhalt thou noo thynge hate in hem but that thynge that is contrary to ryghtwyſneſſe / and that is ſynne/ This is as J vnd̄ſtonde the techyng of ſaynt Auſtyn for to departe the loue of the man fro the hate of the ſynne ⁊ the loue of thyn euen cryſten/ He that is meke or wolde ſothfaſtly be meke can loue thus his euen cryſten. and none but he/

Doctrina·s· August·

¶ How a man ſhall knowe how moche couetyſe is hidde in his herte/ Caplm lxxi·

Lyfte well vppe this ymage and loke well abowte. and thou ſhalt mowe ſee couetyſe and loue of erthly thynges occuppye a grete partye of this ymage. though it ſeme lityl Thou haſt forſaken rycheſſe and moche hauour of this worlde/and art ſpered in a dongeon/but haſt thou forſaken clenly the loue of all this/ J hope not yet/ Jt is leſſe mayſtry for to forſake worldly good than to forſake the loue of it/ Perauẽture thou haſt not forſaken thy couetyſe/but thou haſt chaunged it fro grete thynges in to ſmale/as fro a pownde vnto a peny/and fro a ſiluer pece vnto a diſſhe of an halfpeny/ This is a ſymple chaunge/thou arte noo good marchaunt/ Thyſe enſamples arn chyldiſſhe/neuertheles they betoken more/ If thou trowe not me aſſaye thyſelf/ If thou haue loue and delite in the hauyng ⁊ holdyng of ony thyng that thou haſt ſuche as it is/ wyth yͤ whiche loue thou fedeſt thyn herte for a tyme Or yf thou haue deſire ⁊ yernyng for to haue ſom̄ thyng that yͧ haſte not/ wyth whyche deſire thyn herte is traueyled ⁊ ſtourbled by unſkylfull beſyneſſe that the clene deſire of vertu ⁊ of god maye not reſt therin/this is a token that there is couetiſe in this ymage/ And yf thou wolte aſſaye better / loke yf ony thyng that thou haſt be taken awaye fro the by mayſtry or by borowyng.or by ony other wiſe.and thou maye not gete it ayen/and for thy thou arte diſeſed angred ⁊ trowbled in thyn herte bothe for thou wanteſt that thyng that thou woldeſt haue/and maye not haue it/and alſo ayenſte hym that hath it yͧ arte ſtyred for to ſtryue ⁊ chyde wyth hym for he myghte reſtore the ayen ⁊ wyll not / this is a token that thou loueſt worldly goodes/ For thus done worldly men/whan her good ⁊ her rycheſſe is takē fro hem they arn heuy ſory angry and chidynge ⁊ ſtriuyng ayenſt hem that haue it openly by worde ⁊ by dede/but thou dooſt all this in thyn hert pryuely where god ſeeth and yet thou art in more defawte than a worldly man. For yͧ haſt forſaken in lyckenes the loue of worldly thynges/ but a worldly man hath not ſo/and therfore he is excuſed though he ſtryue and purſue for his goodes by lawfull wayes for to haue hem ayen / But now ſayeſt thou that the behoueth for to haue thy neceſſaryes of ſuche thynges as longen to the as well as a worldly man/ I graunte well therto/but thou ſholde not loue it for it ſelf/ne likyng haue in the holdyng ne in yͤ kepyng/ne ſorowe ne heuyneſſe fele in the leſyng or in yͤ withdrawyng of it/ For as ſaynt gregory ſayth/ Aſmoche ſorow as thou haſt in leſyng of a thing.ſo moche loue haddeſt thou in the kepyng/ And therfore yf thyn herte there made hoole/⁊ thou haddeſt ſothfaſtly felt deſire of ghoſtly thynges:and had

Greg.

there wyth all a ſyghte of the leeſt ghoſtly thynge that is.all ye loue ⁊ the lykyng of ony erthly thynge thou ſholdeſt ſette it at noughte/it ſholde not cleue vpon the / For to loue and for to haue more than the nedeth ſkylfully oonly for luſte ⁊ lykynge it is a grete defawte/Alſo for to fetchen thi loue vpon ye thinge that the nedeth for it ſelfe/it is defawte but not ſoo grete But for to haue ⁊ vſen that thyng that the nedeth wythoutē loue of it more than kynde or nede aſketh wythoutē whiche the thyng maye not be vſed/it is noo defawte/Sothli in this poynte as I trowe many that haue the ſtate and the lykneſſe of pouertee arn moche letted ⁊ hyndered fro the loue of god/I ne accuſe noo man ne noo ſtate reproue/ for in eche aſtate ſome arn good and ſome arn other/But one thyng I ſaye to euery man or woman that hath taken the ſtate of wylfull pouerte whether he be religyous or ſeculer or what degree he be in/as longe as his loue ⁊ his affeccyon is bounden and faſtened as. ⁊ it were glewed wyth ye loue of ony erthly thing that he hath or wolde haue/he may not haue ne fele ſothfaſtly the clene loue and the clere ſyghte of ghoſtly thynges / For ſaynt Auſtyn ſayd to our lorde thus/Lorde he loueth the but lytill/yt louyth ony thynge wyth the/that he loueth not for the/For ye more loue and couetyſe of ony erthly thynge is wyth the/the leſſe is the loue of god in thyn herte/For though it be ſo that this loue of erthly thyng putteth hem not oute of charite but yf it be ſoo moche that it ſtrangle the loue of god and of her euen cryſten/ſothely it hyndreth hem and letteth hem fro the feruour of charyte / ⁊ alſo fro that ſpeciall mede whiche they ſhold haue in the bliſſe of heuen for perfite pouerte/and that is a grete loſſe yf they myghte ſee it / For who ſoo myght know ghoſtly mede how good how precyous and how worthy it is/for it is aye laſtynge/he wolde not for the loue of all erthly Joye or honour of all erthly thyng yf he myghte haue it wythoutē ſyn̄e lette ne leſſe the leſt mede of the bliſſe of heuē

Augꝰ.

whiche he myghte haue yf that he wold/I ſpeke ferther than I doo. But I praye the doo thus as I ſaye by ẏ grace of god if thou maye or ony other man who ſoo wyll/For that were a comforte to my herte that yf I maye not haue it in myſelf as I ſaye. that I myghte haue it in the/Or in ony other creature whiche hath receyued more plente of his grace than I/But ſee now thenne ſyth couetyſe in the naked grounde letteth a man or a woman ſoo moche fro the ghoſtly felyng of the loue of god/how moche more theñe it letteth ⁊ combreth worldly men ⁊ wym̄en the whiche by all her wyttes ⁊ bodily beſynes nyghte ⁊ daye ſtudye and traueyle how they myghte gete ryches and plente of worldly good/They can none other delyte haue but in worldly thinges/ne they wyll not for they ſeche it not/I ſay no more of hem at this tyme: for in this wrytyng I ſpeke not to hem/But this I ſaye/yf they myghte ſee and wolde ſee what they doo/they ſholde not doo ſoo/

¶How a man ſhall knowe whan he ſynneth not in etynge ⁊ drynkyng/and whan he ſynneth venyally/and whan dedely/ Capl'm lxxii.

Yet maye thou ſee more in this ymage though it be derke. and that is fleſhli loue to thiſelf. in glotenye accidie and lecherye/ Thiſe fleſhly likynges maken a man full beſtly and ferre fro the inly ſauour of the loue of god. and fro ẏ clere ſyghte of ghoſtly thynges/ But now ſayeſt thou. Syth the behoueth nedelynges ete ⁊ drynke and ſlepe. and that may thou not doo wythouten likyng/therfore the thynkyth this lykynge is noo ſynne/As unto this I ſaye. that yf thou kepe in etynge or drynkynge and in other nedefull thynges of thy body meſure in thy nede / and thou receyueſt noo more likynge than kynde aſkyth/And alle this thou dooſt for ghoſtely delite whiche thou felyſt in thy ſoule/I graũte ẏ forſothe that thou thenne ſynneſt ryght nought therin/for thenne can thou well ete ⁊ ſlepe/Sothly and wythouten doubte I am full ferre fro

that knowyng and ferd fro the werchynge / For to ete I haue
by kynde/but to cũne ete I maye not but by the grace of god.
Saynt poul had by grace this cunnyng as he ſayth hymſelf
th⁹/Vbiqꝫ ⁊ in oībus inſtitutus ſũ.ſcio ſaciari ⁊ eſurire/ habũ
Phil'iiii dare ⁊ penuriã pati.Oia poſſũ in eo qui me cõfortat:I am en
formed ⁊ kenned in all thynges.For I can hũger ⁊ I can ete.I
can wyth plente and I can wyth pouerte/I maye all in hym
that ſtrenghthith me/Saynt auſtyn ſayd tyll our lorde thus
Aug⁹. Lorde thou haſt teched me that I ſholde take mete as a medi-
cine/hũger is a ſyknes of kynde/and mete is a medicyne ther
to/Therfore the likyng that comyth wyth all in aſmoche as
it is kyndly ⁊ nedfull it is noo ſyñe/but whan it paſſith into
luſt ⁊ into wylfull likyng theñe it is ſynne/And therfore ther
lyeth all the mayſtrye for to cũne departe wyſely nede fro luſte
⁊ wylfull likyng they are ſoo knytte togyder/ and that one co
myth wyth that other.ſo that it is harde for to receyue that o-
ne as the nede ⁊ repreue that other as wylfull luſte the whiche
ofte comyth vnđ colour of nede/Neuertheleſſe ſyth it is ſoo yͭ
nede is the groũde of this:and that nede is noo ſynne/ for be a
man neuer ſoo holy hym behouyth to ete ⁊ drynke and ſlepe
therfore the luſte ⁊ the likynge that comyth vnđ the colour of
this nede ⁊ paſſyth this nede is the leſſe ſyñe/ For a man ſyn-
neth not dedely comynly in glotenye.but yf he be encombred
wyth other dedely ſynnes beforn done/ theñe maybe the lyght
lyer ſynne dedely in this/For it is ſoth he that cheſyth luſte ⁊ ly
kynge of his fleſſhe ⁊ delytes in welfare of mete or drynke as
full reſte of his herte that he wolde neuer haue other lyffe ne
other blyſſe but lyue euer in ſuche luſt of his fleſſhe yf he my
ght.it is no dowte but yͭ he ſyñeth dedely/for he loueth his fleſ
ſhe more than god/But he that lyeth in dedely ſynne of pryde
or enuye or ſuche other he is ſoo blynded bi the deuill yͭ for the
tyme he hath no power of his free wyll/and therfore he may
not well ayenſtõde fleſſhly likynges whan they come but fal-

leth down wylfully to hem as a beſt dooth to karyon/ And in aſmoche as he hath no generall wyll before to god principally by cauſe that he is in dedely ſyn̄e. therfore yͤ luſt of glotenye the whiche he falleth in lyghtly is to hym dedely ſynne/ for he makith none ayēſtondyng generall ne ſpecyall. But a nother man or woman whiche in grace or charite hath alway a good generall wyll to god in his ſoule wheder he ſlepe or wake ete or drynke or what good dede yͭ he dooth. ſoo that it be not euyll in itſelf by the whiche wylle ⁊ deſire he cheſyth god aboue all thyng. ⁊ hath leuer forbere all thyng of the worlde than wrathe his god for loue of him/ This wyll though it be but generall it is of ſoo grete vertue bi the grace of our lorde Jhū that yf he falle by freelte in luſt ⁊ in likyng of mete ⁊ of drynke or of ſuche other ſiknes. either by exceſſe of tomoche etyng or to often or to gredely or to luſtly. ⁊ delicatly. or toſone in vntyme. it ſaueth hym ⁊ kepith hym fro dedely ſyn̄e/ And this is ſoth aſlonge as he is in charite by other dedes. ⁊ kepyth his generall wyll to all that he dooth. and namly yf he knowe amōge his owne wretchidnes ⁊ crye after mercy. and be in purpoſe ſpecyally to ayēſtonde ſuche fleſhly luſtes for our lord is good ⁊ mercyfull. ⁊ thiſe venyall ſyn̄es of glotenye he foryeuyth ryght ſone vnto a meke ſoule/ For the ſtiryng ⁊ the likyng of glotenye in aſmoche as they are hardeſt for to flee bi cauſe of nede of yͤ bodily kynde amōge all other ſyn̄es are mooſt excuſable ⁊ leeſt perillous/ And therfore thou ſhalt not ryſe ayenſt the groūde of this ſyn̄e as yͧ ſhalt ayenſt all other ſyn̄es/ for yͤ grounde of this ſynne is oonly nede whiche maye not be eſcaped but yf thou wylt doo worſe as ſlee yͤ nede as many foles done/ whyche ſholden ſlee the theyf and ſpare the true man/ That is to ſaye/ They ſholden ſlee vnſkylfull luſte ⁊ the wilfull likyng. and ſpare and kepe the bodily kynde. and thei doo not ſoo/ But ayēſt all other ſyn̄es thou ſhalt aryſe for to deſtroye not oonly dedely ſynnes and the grete venyals / but alſo ayenſt the grounde of hem as moche as thou mayſt / See by this ſkylle/ Thou maye not lyue wythout mete and drynke/ but thou may lyue wythout lecherye yf thou wyll ⁊ neueꝛ but the better/And therfore thou ſhalt not flee oñly the dede of it whiche is dedely ſynne.but alſo wylfull likyng of it in thyne herte withouten dede whiche is venyall ſyñe/⁊ ſomtyme it is dely.but alſo thou ſhalt traueyle ayenſt the groũde of it for to deſtroye the felyng ⁊ the riſyng of fleſſhly ſtiryng/

¶ How the groũde of lecherie ſhold be deſtroyed with ghoſtli traueyle ⁊ wyth bodily / Capl̄m lxxiii.

BUt this traueyle ayenſt the groũde of lecherie ſhal be goſtly/as by prayeꝛs ⁊ ghoſtly vertues. and not by bodily penaũce. Foꝛ wyte thou well that yf thou faſt ⁊ wake ⁊ ſcourge thyſelfe/and doo all that thou can/thou ſhalt neueꝛ haue yͤ clennes ⁊ the chaſtite wythout the yefte of god ⁊ the grace of mekenes/Thou ſholdeſt ſooneꝛ ſlee thyſelfe than thou ſholdeſte ſlee fleſſhly ſtirynges ⁊ felynges of luſt ⁊ lecherie eitheꝛ in thyn herte oꝛ in thy fleſſhe by ony bodily penaũce/ But by the grace of Iheſu in a meke ſoule the groũde maye be moche ſtopped ⁊ deſtroyed . and the ſprynge maye be moche dryed/And that is very chaſtite in body ⁊ in ſoule / On the ſame manere may be ſaid of pride ⁊ of couetiſe and of ſuche otheꝛ.foꝛ thou myghte lyue yf thou were not prowde ne couetous/And theꝛfore thou ſhalt deſtroye all the felynges of hem alſmoche as yͧ maye/But in glotenye thou ſhalt ryſe ⁊ ſmyte awaye the vnſkylfull ſtirynges.and ſaue the grounde hole/

¶ That a man ſholde be beſye to put awaye all ſtirynges of ſynne/but more beſye of ghoſtly ſynnes than of bodily Capl̄m lxxiiii

ANd therfore he that ryſeth ayenſt the felyng of fleſſhly likynge in mete and drynke more fully and more ſharply than of pryde or couetyſe/whyche for they ſemen fayr aren not lyghtely reproued / Or of Enuye . or of Lecherye/

I ſaye that he is halfe blynde/ for he ſeeth not yet ghoſtly vnclennes/ As of pryde and enuye how fowle it is in goddis ſyʒte/ I hope yf a man myght ſee wyth his eye ghoſtly how foule pryde and couetyſe arne in the ſyghte of god/and how contrarye to hym/ He ſholde more loth a ſtyryng of pryde and the vayne lykynge of it/ And alſo he ſholde the more agryſe and ryſe ayenſt that euyll wyll of enuye or yre to his euen cryſten than many a ſtyryng or lykyng eyther of glotenye or of lecherye/ Neuertheles all men wenen not ſoo / For comynly men arn more eſchewe for to fele a ſtyryng of fleſſhly ſynne/ and haue for it more ſorowe and heuyneſſe than for the grete likynges in vayne glory or in other ghoſtly ſynnes/ But they arn not wiſe/ For yf they wyll vnderſtonde holy writte ⁊ doctours ſawes therof / they ſholden fynde as I ſaye / whiche I ne maye ne wyll reherſe now/ I wyll not excuſe hem that fallē in likynges of glotenye and lecherye that they ſynne not/ For I wote well that all the ſpyces of hem arn ſynne more or leſſe after the meſure of the luſte of the ſynne and other lykynges wyth wylfull cyrcumſtaunces / But I wolde that thou knewe and charged all/ylke a ſynne as it is/ more the more/ as arn ghoſtli ſyñes/leſſe the leſſe arn as fleſſhly ſynnes· And yet ſhall thou neuertheles hate and flee all both bodily ⁊ ghoſtly vpon thy myghte/ For wyte thou wel that fleſſhly deſires and vnſkylfull likynges in mete ⁊ drynke/ or ony likynges that longen to the body paſſynge reſonable nede. though thei ben not alwaye grete ſynnes to hym that is in charyte/neuertheleſſe to a ſoule that deſyreth clennes and ghoſtly felyng of god they arn full heuy paynfull and bitter and moche for to eſchewe. For the ſpiryte maye not fele his kyndly ſauour wͭin. tyll the fleſſhe haue loſte his beſtly ſauour wythouten/

¶ What hūger and other bodily paynes letteth moche goſtly werchynge/ Capl'm lxxv.

Capl'm lxxv.

And therfore yf thou wolt come to clennes of herte the behouyth ayenſtonde vnſkylfull ſtiryng of fleſſhly deſyres/ But ayenſt the grounde thou ſhalt not ryſe. as I haue ſayde before/ For the grounde of it is nede. as kyndely hūger whiche thou ſhal nedelynges fele and tent therto in tyme/ and helpe thyſelf ayenſt it by medicyne of mete. as thou woldeſt helpe thiſelf reſonable ayenſt a bodily ſyknes/ that thou myght more freely ſerue god bothe bodily ⁊ ghoſtly/ For wyte thou well what man or woman that ſhall be occupyed ghoſtly in thoughtes: vnſkylfull payne or hunger wylfully taken or bodily ſyknes in the ſtomake or in the hede/ or in other partye of the body for the defawte of gode rulyng of hymſelf. by tomoche faſtyng. or by ony other wyſe/ ſhall moche lette the ſpiryte/ and moche hynder hym fro the knowyng ⁊ beholdynge of ghoſtly thynges/ but yf he haue the more grace/ For thoughe it be ſoo that bodily payne/ either of penaunce or of ſykneſſe or elles bodily occupacyon ſomtyme letteth not the feruour of loue to god in deuocyon/ but ofte encreaſyth it / Neuertheles I hope that it lettith the feruour of loue in contemplacōn the whyche maye not be hadde ne felyd ſadly but in reſte of body ⁊ of ſoule/

¶ What Remedye a man ſhall vſe ayenſt defawte made in etynge or drynkyng / Capl'm lxxvi.

For thy do thou ſkylfully that longeth to the/ and kepe thy bodily kynde vpon reiſon/ and ſuffre god thenne ſende what he wyll hele or ſykneſſe/ take it gladly/ and grutche not ayēſt god wylfully/ Do thou as I ſaye: take thy mete as it commyth/ And ordeyne for it yf nede be vppon reaſon/ And take it gladly as for nede/ But be wel waar of luſt that commyth wyth nede / Eſchewe to moche as well as to lityll And ſoo whan thou haſte done / and thenne it commyth to thy mynde the bytynge of conſcyence that thou haſte eten to moche/ And ſoo thenne begynneſt for to tary the/ and drawe

Capl̄m lxxvii.

to ouer moche bytternesse / Lyfte vp the deſyre of thyne herte to thy good lorde Jheſu/and know thyſelf for a wretche and a beſte/and aſke hym forgyueneſſe.and ſaye that thou wylte amende it/and truſte of forgyueneſſe/ Leue of thenne and tarye noo lenger wyth all/ne ſtryue not moche as thou woldeſt deſtroye it vtterly/for it is not worthe for to doo ſoo/Thou ſhalte neuer brynge it ſoo abowte/but redily ordeyne the redi to ſome other occupacyon bodily or ghoſtly/after thou felyſt the diſpoſyd that thou myghteſt more profyte in other vertues/as mekeneſſe and charyte. For wyte thou well he that hathe in his deſyre ⁊ in his traueylle none other rewarde to none other thynge but to mekenes and charytee/ aye cryenge after hem how he myght haue hem/he ſhal in that deſyre/werchynge folowand after profyte and were in all other vertues/as in chaſtyte abſtynence and ſuche other yf he haue but lityll rewarde in hem in a yere more than he ſholde wythouten thys deſire profyte in ſeuen/yf he ſtryue wyth glotenye lechery and ſuche other contynuelly/and bete hymſelfe wyth ſcourges eche daye fro morow to euenſong tyme/

6n

¶ That thorough by deſyre and traueyle for mekeneſſe ⁊ charytee a man comyth ſooner to other vertues than by traueyle in hemſelf/Capl̄m lxxvii.

mekenes & charite

Gete to the thenne mekenes and charytee/ And yf thou wolte traueyle ⁊ ſwynke beſily for to haue hem.yͧ ſhalt haue ynough for to doo in getyng of hem/And yf yͧ may gete hem/they ſhall rule the ⁊ meſure the full pryuely how thow ſhalt ete and how thou ſhalt drynke and ſocour all thy bodyly nede that there ſhall noo man wyte it but yf thou wolte/ ⁊ that ſhal not be in perplexite ne in yre ne in anguyſſhes and heuines ne in luſtes ne in likynges.but in pees of glad cōſciēce wᵗ a ſad reſtfulnes.J ſpeke ferder thā J thouȝt to haue ſpokē in this mater̄.but netheles do yf yͧ may as J the ſaye.⁊ J hope god ſhal make al wel/bi this yͭ J haue ſaid may yͧ ſomdel ſee in this ymage of ſynne how moche it letteth the/ The goſpell ſayth how Abraham ſpake to the ryche man that was beryed in hell on this wyſe/ Chaos magnum inter nos ⁊ vos firmatum eſt vt hii qui volūt tranſire ad vos non poſſūt nec huc tranſmeare/ There is a grete chaos. that it to ſayen a thycke derkneſſe betwene vs ⁊ the that we mowe not come to the ne thou tyll vs/ This derke ymage in thy ſoule and min alſo maye be called a grete chaos/ that is a grete derknes. for it letteth vs that we mow not come to abraham whiche is Jheſu/ and it letteth hym that he woll not come to vs.

¶ Of the derknes of the ymage of ſynne. And what comyth in by the wyndowes therof/ Capl'm lxviii.

Jer.9.

Lifte vp thy lanterne and ſee in this ymage fyue wyndowes by the whiche ſynne comyth in to thy ſoule as yͤ prophete ſayth/ Mors ingreditur per feneſtras noſtras/ Deth comyth in by our wyndowes/ Thiſe wyndowes arn the fyue wittes by the whiche thy ſoule gooth out fro by hymſelf/ ⁊ ſechyth his delyte and his fedynge in erthely thynges ayenſt hys owne kynde/ As by the eye for to ſee curyous and fayre thynges/ and ſoo of other wyttes/ By the vnſkylful vſyng of thiſe wyttes in to vanyte wilfully/ thy ſoule is moche letted fro ghoſtly wyttes wythin/ and therfore the behoueth ſtoppē thiſe wyndowes or ſpere hem/ but oonly whan nede aſketh for to open hem/

¶ That the ſoule for defawte of knowynge of it ſelf gooth oute by fyue wyndowes to ſeche outwarde lykynge. Capl'm lxix.

AND that were lityll mayſtry to the yf thou myghteſt oones ſee thy ſoule by clere vnderſtondyng what it is and how fayr it is in his owne kynde/ Ne it were that it is ſoo ouerlayed wyth a blacke mantell of this foule ymage. but for yͧ knowiſt it not. therfore yͧ leueſt the inly ſighte of thiſelf ⁊ ſecheſt thy mete forth withoutē as a beſt vnreſonable. thꝰ ſaith

our

lorde mānaſſyng to a choſen ſoule in holy writte. Si ignoras te o pulcra inter mulieres. egredere ⁊ abi poſt veſtigia gregū ſodalium tuorum et paſce edos tuos/ Thou fayre amonge wymmen yf thou knowe not thyſelfe . goo oute and walke after the ſteppes of the flocke of thy felowes and fede thy gete/⁊ it is thꝰ moche for to ſay/ Thou ſoule fayr by kynde made to the lykneſſe of god freel as a woman in the body for yͤ fyrſte ſynne by cauſe that thou knoweſt not thyſelfe/ that angels foode ſholde be thy delyces wythin/ Therfore thou gooſt oute by thy bodily wyttes and ſecheſt thy mete and thy lykynge as a beſte of the flocke/ that is as one repreuyd/ and therewyth thou fedeſt thy thoughtes and thyn affeccyons whiche arn vnclene as gotes/ It is a ſhame to the for to doo ſoo/

Cant.i.

Cape tem

¶ That a ſoule ſhold not begge without forth but within of Jheſu that it nedeth/ Capl'm lxxx.

AND therfore tourne home ayen in thyſelf and holde the wythin/ and begge noo more wythouten namely ſwynes mete/ For yf thou woll algates be a begger aſke and craue within of thy lorde Jheſu/ for he is ryche ynough/ and gladlyer woll yeue the than thou wolt aſke/ And renne noo more oute as a beſt of the flocke/ that is a worldly man or woman that hath noo more delite but in his bodily wyttes. And yf thou doo thus thy lorde Jheſu woll yeue the all that the nedeth/ For he maye lede the in to his wyne ſeler/ and make the for to aſſaye of his wynes whiche the lyketh beſt for he hath many tonnes/ Thus a choſen ſoule Joyenge in holy wrytte ſayth of our lorde/ Introduxit me rex in cellam vinariam/ A kynge ladde me in to a wyne celer/ And that is for to ſaye/ In as moche as I forſake the dronkennes of fleſſhely luſtes and worldely lykynges/ whiche arne bytter as wormode/ for thy the kynge of blyſſe lorde Jheſu ledde me in/ That is to ſaye/ Fyrſte in to my ſelfe for to beholde and knowe.

Cant.2.

myſelf/And after he ledde me in to his celer/that is to ſaye.abouen myſelf by ouerpaſſyng oonly in tyl hym.and gaaf me aſſaye of his wyne/yͭ is for to taaſt a ſyknes of ghoſtly ſwetnes and heuenly Ioye/ Thiſe arne not wordes of me a wretchyd caytif lyuyng in ſynne/but they arn wordes of the ſpouſe of our lorde in holy wrytt/⁊ thiſe wordes I ſay to the that yͧ myghte drawe in thy ſoule fro wythouten/and folowe after as thou maye /

¶ That the hole of ymaginacōn nedyth to be ſtopped as well as the wyndowes of the wyttes/ Caplm lxxxi

BVt now ſayeſt thou that thou woſt ſoo/ thou ſeeſt noo worldly thinges ne hereſt none.ne haſt none vſe of thy bodily wyttes more than nede aſketh/and for thy thou art enclosed/As to this I ſaye.If thou do thus as I hope thou woſt thenne haſt thou ſtopped a grete wyndow of this ymage.but yet arte thou not ſyker.for thou haſt not ſtopped the pryue holes of the ymaginyng in thyne herte / For yf thou ſee me not wyth thy bodily eye thou maye ſee me in thy ſoule by ymaginacōn/and ſoo mayſt thou doo of al bodily thynges/ Thenne yf thy ſoule be fedde wilfully by ymaginaciōs of vanytees of the worlde.and deſiryng of worldly thynges for a wylfull cōforte ⁊ eaſe / ſothly yf thy ſoule be wythin as for the bodyly wyttes.it is neuertheles full ferre wythouten by ſuche vayne
Queſtio. ymaginacōn / But now aſkeſt thou whether it be ony grete
ſynne a ſoule for to occupye hym in ſuche vanytees eyther in
Reſponſio. wyttes or in ymaginyng/As vnto this I ſaye that I wolde yͭ
thou ſholdeſt neuer aſke man this queſtyon/For he that wyll
ſothfaſtly loue god he aſkith not comunly whether this is greter
ſyn̄e or this/For hym ſhall thinke what thyng letteth hym
fro the loue of god is grete ſynne/and hym ſhall thynke noo
thyng ſynne but that thyng whiche is not good.⁊ letteth hym
fro the loue of god/What is ſynne but a wantyng or a forberyng
of good/I ſaye not that it ſhall be paynful to hym as it

Ver. Villa [illegible] . [illegible] [illegible] [illegible]
[illegible] . [illegible] . [illegible] . [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] . [illegible]
[illegible] . [illegible] [illegible] [illegible]
[illegible] Ludolph.

dedely synne or a venyall sholde ben. ne I saye not but that he knoweth dedely fro venyall and more fleeth it/

¶ Whan the vse of the wyttes ben dedely sȳne. and whan venyall / Capl̄m lxxxiii.

Neuertheles somme dele shall I saye to thy questyon. For thy desyre drawyth more oute of myn herte than I thoughte for to haue sayd in the begynnyng/ Our lorde sayth in the gospell thus/ Homo quidã fecit cenam magnã et vocauit multos ⁊ misit seruũ suũ dicere inuitatis vt venirẽt / Primꝰ dixit. Villã emi. rogo te habe me excusatũ/ Scđs dixit/ Iuga boũ emi quinqȝ et eo probare illa/ Et terciꝰ dixit. Uxorẽ duxi ideo non possũ venire/ A man made a grete supper and called many therto. And sent his seruaunt at supper tyme after hem that were prayed/ The fyrste excused hym and sayd on thys wyse that he myghte not come for he had boughte a towne/ The tother also excused hym that he myght not come for he had boughte fyue yockes of oxen and yede for to assaye hem/ The thyrde for he had weddded a wyfe/ I leue for to speke of the fyrste ⁊ of the laste/ and I telle the of the myddelest of hym that boughte the oxen/ for he is to this purpoos/ Fyue yockes of oxen betokẽ the fyue wyttes whiche arn beestly as an oxe. Now this man that was called to the supper was not repreued for he boughte thyse oxen/ but for he yede for to assaye hẽ and soo he wolde not come / Right soo saye I to the/ For to haue thy wyttes and vse hem in nede. it is noo synne/ But if thou goo wylfully for to assaye hem by vayne delyte in creatures thenne it is synne/ For yf thou chese that delyte as for a fynall reste of thy soule. and as a full likyng/ that thou kepeste none other blysse to haue but suche maner̃ worldly vanyte thenne it is dedely/ for thou chesest it as thy god/ and soo shalt thou be put fro ẏ supper/ For saynt poul forbede vs that we shold not assaye our wytt̃ so whan he sayd thꝰ/ Post cõcupiscẽtias tuas nõ eas. Thou shalt not goo after thy lust̃. ne wyl

Luc. xiiii

fully aſſaye thy likynges/ A man or a woman that is encombred wyth dedely ſyñe ſhall not well eſcape dedely ſyñe in this though he ſee it not/ but I hope it toucheth not the/ Neuertheles yf thou by freelte delyte the in thy wyttes ⁊ ſuche vanytee/ but in that thou kepeſt the in charyte in other ſydes/ and thou cheſeſt not this delyte for a full reſte of thy ſoule but thou ſetteſt aye god before all thyng in thy deſire. this ſynne is venial after the circūſtaunce more or leſſe/ ne thou ſhalt not for thiſe venyall ſyñes be put fro the ſupper in the blyſſe of heuen/ but thou ſhalt wante the taaſtyng ⁊ the aſſayeng of that delycate ſupper liuyng in erthe/ but yf thou be beſye wyth all thy myȝtes for to ayenſtonde ſuche venyall ſyñes/ For though it be ſo that venyall ſyñes breke not charyte/ ſothly they lette the feruour and the ghoſtly felyng of charyte/

¶ How a ghoſtly man or woman ſhall haue hem to hem that come to hem/ Capl'm lxxxiiii.

BUt now ſayſt thou that thou maye not kepe the fro herynȝ of vanytees. for dyuers men worldly ⁊ other come ofte for to ſpeke wyth the. and telle the ſome tales of vanyte As vnto this I ſaye thus/ that comynyng with thyn euen cryſten is not moche ayenſt the but helpith the ſomtyme yf thou werche wyſely/ For thou maye aſſaye therby yͤ meſure of thy charyte to thyn euen cryſten whether it be moche or lityll/ Thou arte boūden as eche man ⁊ woman is to loue thin euē cryſten pryncypally in thyne herte ⁊ alſo in dede / for to ſhewe hem tokens of charyte as reſon aſketh after thy myghte ⁊ after thy knowynge/ Now ſythen it is ſoo that thou oweſt not to goo oute of thyn hous for to ſeke occaſion how thou myȝte profyte thyn euen cryſten by dedes of mercy / by cauſe thou arte encloos. Neuertheleſſe thou arte bounden for to loue hem all in thyn herte / and to hem that come to the to ſhewe hem tokens of loue ſothfaſtly/ And therfore who ſoo wyll ſpeke wyth the what that he be, or in what degree that he be and yͭ knowe not what he is ne why he comyth / be soone redy wᵗ a good wyll for to wyte what his wyll is/ Be not dangerous ne suffre hym not longe abide the/ but loke how redy and how gladde thou woldest be yf an angell of heuen wolde come soo ⁊ speke with the. soo redy ⁊ so buxome be thou in will for to speke wyth thyn euen crysten whan he comyth to the for thou woost not what he is ne whi he cometh ne what nede he hath of the. or thou of hym tyll thou haue assayed/ And though thou be in prayer or in deuocōn that the thynketh looth for to breke of. for the thynketh yͧ sholdest not leue god for noo mānys speche/ me thynketh not soo in this caas. For yf thou be wyse thou shalt not leue god. but thou shalt fynde hym and haue hym ⁊ see hym in thyn euen crysten aswell as in prayer/ But on a other manere thou shalt haue hym than in prayer / If thou canst well loue thyn euen crysten it sholde not hynder the for to speke wyth hem dyscretly / Dyscrecyon shalt thou haue on this maner as me thynketh/ Who soo comyth to the aske hym mekely what he wyll/ And yf he come for to telle his dysese ⁊ for to be comforted of thy speche here hym gladly/ and suffre hym say what he wyll for ease of his owne herte/ And whan he hath done comforte hym yf yͧ can gladly. goodly and charytably. and soone breke of/ And theñe after that yf he wylle falle in to ydle tales or vanytees of the worlde or of other mennes dedes/ answere hym but lytylll ne fede not his speche/ and he shall soone be wery. and sone take his leue/ If it be an other man that comith for to teche the as a man of holy chirche here hym lowely wyth reuerēce for his order/ And yf his speche comforte the aske of hym. and make the not for to teche hym / It falleth not to the for to teche a preste but in nede/ If his speche comforte the not answere lytyll. and he wyll soone take his leue / If it be a nother man yͭ cometh to yeue the his almesse. or elles for to here yͤ speke. or for to be tauȝte of yͤ. speke godely ⁊ mekeli to hem all. repreue noo man of his defawtes / it falleth not to the but yf he be yͤ more homely wyth the that thou wooſt well that he wyll take it of the/And ſhortly to ſaye as thou conceyueſt that ſhold profyte thyn euen cryſten namly ghoſtly maye thou ſaye yf yͧ can and he wyll take it/And of all other thynges kepe ſcilence almoche as thou mayſt/ and thou ſhalt in ſhorte tyme haue but lytyll prees that ſhal lette the/Thus me thynketh/doo better yf thou can/

¶ Of the derke ymage of ſynne/and of the clothyng therof/Capl'm lxxxiiii.

By this that I haue ſaid may thou ſee a lytyll the derknes of this ymage of ſyñe/not for I haue diſcryued it fully to the as it is for I can not/Neuertheles by this lytyll thou maye ſee more yf thou loke well/But now ſayſt thou wherby woſt thou that I bere ſuche an ymage aboute wyth me as thou ſpekeſt of/As on this I can anſwere/ I maye take vpõ
Oſee.12: me a worde ſayd by the prophete/⁊ it is this/Inueni idolũ michi/That is to ſaye/ I haue foũde a fals ymage that men callen a mawmente in myſelf well fowle diſfygured ⁊ forſhapen wyth wretchydnes of all thyſe ſyñes whiche I haue ſpoken of/by the whiche I am caſten downe in many fleſſhly lykynges ⁊ worldly vanytees fro cleñes of herte ⁊ felyng of goſtly vertues more than I can or maye ſay.and that me repẽteth ⁊ I crye god mercy/By this wretchidneſſe that I fele in myſelfe more than I haue ſayd maye I the better telle the of thyn ymage/For all come we of adam ⁊ of eue clothed with clothes of a beſtes hyde /as holy wrytte ſayth of our lorde thꝰ.
Geñ.3. Fecit deus ade ⁊ vxori eius tunicas pelliceas/ Our lorde made to adam ⁊ to his wyfe clothes of a beſtes hyde/ In token that for his ſyñe he was forſhapẽ lyke to a beſte/with whiche beſtly clothes we al ben borne and vmbilapped and diſfigured fro our kyndly ſhappe/

¶ Whiche bẽ the lymes of the ymage of ſyñe/Capl'z lxxxv.

Thenne is this an vgly ymage for to loke vpon/ The he
de is pryde/ For pryde is the fyrſte ⁊ the pryncipall ſynne
as the wyſe man ſayth/ Iniciū oīs pc̄ti ſuperbia/ The begyn: Eccī·10.
nyng of all maner of ſynne is pryde/ The backe ⁊ the hynder Phil' 3.
partie of it is couetyſe. as ſaynt poul ſayth/ Que retro ſūt ob
liuiſcens in anteriora me extendo/ I ſhall foryete all worldly
thynges whiche arn backewarde/ and I ſhall ſtretche me for-
warde to endles thynges/ The breſt in the whiche is the herte
is enuye/ for it is noo fleſſhly ſyn̄e but it is a deuels ſynne as
the wiſe man ſaith/ Inuidia diaboli mors intrauit in orbē ter Sap.2.
rar̄. Imitant̄ illū oēs qui ex parte eius ſunt/ By enuye of the
deuyll dethe comyth in to all the worlde/ For thy all thoo that
are of his partye folow hym therin. The armes of it are wra
the in aſmoche as a man wreketh hym of his wrathe by his
armes ayenſt cryſtis biddyng in the goſpell. Si quis te percuſ M·vi.
ſerit ſuper vnā maxillā prebe ſibi alterā/ If a man ſmyte the
vpō the tone cheke wyth his honde. thou ſhalt not ſmyte him
ayen but offre hym that other cheke· The bely of this ymage
is glotenye as ſaynt poul ſayth/ Eſca ventri et venter eſcis. de i·cor·6.
us hūc ⁊ has deſtruet/ Mete ſerueth to the bely. and the bely ſer
ueth to gete mete/ but god ſhall deſtroye bothe bely ⁊ mete/
That ſhal be at the laſt ende in the full reformyng of his cho
ſen ⁊ in demyng of reproued/ The membres of it are lechery
of the whiche ſaynt poul ſayth thus/ Nō exhibeatis membra
veſtra arma iniquitatis ad peccatū/ ye ſhal not yeue your mē
bres ſpecyally your pryue membres for to be armes of ſyn̄e/
The fete of this ymage are accidye/ Therfore the wiſe man
ſayth to the ſlowe for to ſtyre hym to gode werkes/ Diſcurre
feſtina ſuſcita amicū tuum/ That is to ſaye/ Renne quyckly
aboute vnto good werkes and haaſt the ſoone/ for the tyme pu.6.
paſſyth/ and reyſe vppe thy frende whyche is Iheſu by deuou
te prayer and meditacōn/ Here haſt thou herde the membres
of this ymage/

¶ Wherof the ymage of Jheſu is made. and wherof the ymage of ſynne/and how we ben paſſyng forthe in the ymage of ſynne/ ¶ Caplm lxxxvi.

This is not the ymage of Jheſu but it is liker an ymage of the deuyll/ For the ymage of Jheſu is made of vertues wyth mekenes ⁊ perfyte loue ⁊ charyte/ but this is of falſe fleſſhly loue to thyſelf wyth al thyſe membres feſtnyd therto This ymage bereſt thou ⁊ euery man what that he be vntyll by grace of Jheſu it be ſomdele deſtroyed ⁊ broken downe/ Thus it ſemyth that dauyd ſayth in the ſawter boke/ Verūptamen in ymagine pertranſit homo: ſed et fruſtra conturbat This is for to ſaye/ Though it be ſoo that a man were made in the begyñyng to the ymage of god ſtable ⁊ ſtedfaſt/ neuertheleſſe by cauſe of ſyñe he forthpaſſith lyuyng in this worlde in this ymage of ſynne. bi the whiche he is vnſtable ⁊ trowbled in vayne/ Alſo ſaynt poul ſpekyth of this ymage thus. Sicut portauim⁹ ymaginē terreni hominis ſic portem⁹ ymaginē celeſtis/ That is to ſaye/ If we wol come to the loue of god/ as we haue here before borne yͤ ymage of the erthly mā. fyrſt adam that is the ymage of ſyñe. Right ſoo now lete vs bere the ymage of the heuenly man Jheſu whiche is the ymage of vertues/ Pz. viii

¶ How we ſholde cruciſye this ymage of ſynne. and quycken the ymage of Jheſu/ ¶ Caplm lxxxvii.

Joh. 19. What ſhall thou theñe doo wyth this ymage / I anſwere the by a worde yͤ the Jewes ſayd to pylat of cryſte. Crucifige eū/ Take thou this body of ſynne ⁊ doo hym on yͤ croſſe/ That is for to ſaye/ Breke down this ymage ⁊ ſlee the falſe loue of ſynne in thyſelf/ as criſtis body was ſlayne for our ſynne ⁊ our treſpaas / Right ſoo the behouyth yͭ thou wolte be like to cryſte ſlee thy bodily lykynge and fleſſhely luſtes in thyſelfe/ Thus ſayd ſaynt poul/ Qui autem criſti ſunt carnē ſuam crucifixerunt cum vicijs ⁊ concupiſcencijs/ Thiſe that Gal. v.

am criſtis folowers hath crucifyed and ſlayne her fleſſhe that is the ymage of ſynne wyth all the luſtes ⁊ the vnſkylfull lykynges of it/ Slee thenne and breke downe pryde .and ſet vp mekeneſſe/ Alſo breke downe yre ⁊ enuye and reyſe vp loue ⁊ charyte to thyn euen cryſten. Alſo in ſtede of couetyſe. pouertee in ſpiryte/ In ſtede of accidye. feruour in deuocyon wyth glad redynes to all good dedes/ And in the ſtede of glotenye ⁊ lecherye. ſobirte ⁊ chaſtyte in body ⁊ in ſoule/ This cõſydered ſaynte poul whan he ſaid thus/ Eph.iiii Deponentes veterem hominē cū ſuis actibus qui corrūpitur ſcd̄m deſideria erroris . et induite nouū hominē qui ſcd̄m deum creatus eſt in ſanctitate ⁊ iuſticia/ ye ſhall put down the olde man that is the ymage of ſinne of the olde adam wyth all his membres/ for he is rotin in deſyres of errour/ and ye ſhal ſhape you ⁊ clothe you in a new man whiche is the ymage of god by holynes ⁊ ryghtwyſnes and ful hede of vertues/ who ſhall helpe the. breke down this ymage/ Sothly thy lorde Iheſu / In the vertue ⁊ in the name of hym ſhall thou breke downe this mawmente of ſynne / Praye hym beſily and deſyre. and he ſhall helpe the/

¶ What profyte comyth of kepyng of the herte/ And how moche the ſoule is. ⁊ what it louyth/ Caplm lxxviiii:

Gader thenne thyn herte togyder and doo after the coūſeyl of the wyſe man whan he ſayth thꝰ/ Pu.iiii. Omni cuſtodia ſerua cor tuū. qm̄ ex ipſo vita procedit/ With all thy beſynes kepe thyn herte for oute of it comyth lyfe/ And that is ſoth whan it is well kepte/ For thenne wyſe thoughtes clene affeccyons and brennyng deſyres of vertues ⁊ of charyte and of the bliſſe of heuen comen oute of it. and makith the ſoule to lyue a bleſſed lyf/ Alſo on the contrary wyſe yf it be not kepte / thenne as our lorde ſayth in the goſpel/ De corde exiūt cogitaciones male que coinquinant hominem/ Euyll thoughtes and vnclene affeccyons comen oute of the herte the whiche defoulen man as oure lorde ſayth/ They eyther benymme the lyfe of

In hac enim vita devotis non est aliud: nisi diligere quod diligendum est. ait Augustinus

the ſoule by dedely ſynne. Or elles they feble the ſoule and maken it ſyke yf they ben venyall / For what is a man but his thoughtes and his loues / Thyſe maken a man oonly good or badde/ As moche as thou loueſt god and thyn euen cryſten and knowyſt hym. ſoo moche is thy ſoule/ And yf thou lityll loue hym. lityll is thy ſoule/ ⁊ yf thou noubgt loue hym. nougte is thy ſoule/ It is noughte as for good/ but it is moche as for ſyñe/ And yf thou wylt wyte what thou loueſt loke wherevpon thou thynkeſt/ For where the loue is there is the eye and where the likynge is there is mooſt the herte thynkynge/ If thou loue moche god/ the likyth for to thynke moche vpon hym / And yf thou loue lityll/ thenne lityll thou thynkeſt vpon hym/ Rule well thy thoughtes and thyn affeccōns and thenne arte thou vertuous/

Quid est homo

¶ How the ymage of ſynne ſhall be broken downe / Caplm lxxxix.

Begynne thenne on and breke this ymage whan thou haſt inwardely bethoughte the of thyſelfe and of thy wretchydneſſe as I haue ſayd/ how prowde. how vayne. and how enuyous/ how malencolyous/ how couetous/ how fleſſhly/ and how full of corrupcyon/ Alſo how lityll knowyng felyng or ſauour thou haaſt of god/ and of ghoſtly thynges / how wyſe. how quicke/ and how moche ſauour thou haſt in erthly thynges/ And ſhortly that the thynketh the alſo full of ſynne as the hyde is full of fleſſhe/ Be thou not to moche adradde though thou thynke ſoo of thyſelfe / And whan thou haſt doon thus lyft vp thenne the deſyre of thy herte to thy lorde Iheſu/ and praye hym of helpe/ Crye to hym by grete deſyres and ſyghinges that he wyll helpe the to bere this grete bourden of this ymage. or elles that he wyll breke it/ Thynke alſo ſuche a ſhame it is for the to be fedde wyth ſwynes mete of fleſſhly ſauours that ſholdeſt fele a ghoſtly ſauour of heuenly Ioye/ If thou doo thus/ thenne begynneſt thou for to ryſe ayenſte the hole grounde of ſynne in the as I haue ſayd / And it maye ſoo be that thou ſhalt fele payn and ſorow/for thou ſhalt vnderſtonde that there maye noo ſoule lyue wythout grete payne but yf he haue reſte and delyte eyther in his creatour or in a creature/ Thenne whan thou ryſeſt ayenſt thyſelf by a feruente deſyre for to fele of thy lorde Iheſu/and for to draew out thy loue fro al bodyly thynges/and fro reſte in thy bodily felynge. in ſoo moche that thou arte encombred of thiſelfe/And the thynketh that all creatures ryſē ayenſt the/and all thynges whiche thou haddeſt delyte in before tourneth the to payne/And whan thou forſakeſt thus thyſelf/and thou may not lyghtly fynde comforte in god/nedelynges thy ſoule ſhall ſuffre payne/Neuertheleſſe I hope who ſoo wold ſuffre this payne awhyle ſtedfaſtly cleuynge vpō that deſyre and naked mynde of Iheſu cryſte/and vpon deſyre that he wolde not haue but his lorde and falle not lyghtly therfro/ne ſeche noo cōforte outwarde for a tyme/for it laſtyth not longe/Our lorde is nyghe and ſoone ſhall eaſe the herte / For he wyll helpe to bere thy body full of corrupcyon / And he woll wyth hys mercyful myghte of gracyous preſence breke downe this falſe ymage of loue in thyſelfe/Not all atones/but lytyll and lytyll tyll thou be ſomdele refourmed to his lyckeneſſe /

¶ How a man ſhall haue hym to the ſtyrynge of pryde and of all other vyces/ Capl'm lxxx.

After ſuche an hole ryſyng ayenſt thyſelf whan it is paſſyd . thou ſhalt more ſobirly and more eaſely rule thyſelfe/And the more ſadly for to kepe thy thoughtes and thyn affeccyons for to knowe hem whether they ben good or bad And theſe yf that thou fele a ſtyrynge of pryde in ony maner of ſpyce of it/ Be ſoone well waar yf that thou maye / and ſuffre nat it ſcape lyghtly a waye/ But take it in mynde and rente it breke it and diſpyſe it/ and doo all yͤ ſhame that thou

maye therto / Loke thou ſpare it not . ne trowe it not ſpeke
he neuer ſoo fayr/for it is fals though it ſeme ſoth as the pro
Iſay.3. phete ſayth/Popule meus qui te beatū dicunt ipſi te deſipiūt
et in errorem mittunt/That is to ſaye thus/Thou man of
my peple they that ſayen thou arte bleſſyd and holy . they be-
gyle and bryngen the in to errour/And yf thou doo thus oftē
beſily thou ſhalt by the grace of Jhū within ſhorte tyme ſtop
pe moche of the ſprynge of pryde. and moche abate the dayn
telyte therof that thou ſhalt vnethes fele it / And whan thou
felyſt it it ſhall be ſoo weyke and as it were halfe dede that it
ſhall not moche greue the. And thenne ſhall thou mow haue
a ghoſtly ſyghte of mekeneſſe how good and how fayr it is
and thou ſhalt deſyre it ⁊ loue it for the goodnes of itſelf/that
the ſhall lyken for to beholden as thou arte.and yf nede be for
to ſuffre gladly deſpyte and reproue for loue of ryghtwyſnes
refreyne yre Upon the ſelfe maner whan thou felyſt ſtirynges of yre ⁊ of
malēcolye riſyng of herte or ony other euyll wyll ayenſt thyn
euen cryſtē for ony maner of cauſe though it ſeme reſonable
and for charyte bewaar of it/and be redy wyth thy thoughte
for to refreyne it that it tourne not in to fleſſhly appetite.ayē
ſtonde it and folowe it nother in worde ne in dede al moche as
thou maye/but as he ryſeth ſmyte hym downe ayen /and ſoo
ſhalt thou ſlee it wyth the ſwerde of drede of god that it ſhall
not greue the/For wyte thou wel in al thyſe ſtirynges of pry
de vaynglory.enuye or ony other that as ſoone as thou percey
ueſt it and wyth diſpleyſaunce of thy wyll and of thy reyſon
thou ayenſtonde it thou ſleeſt it. though it be ſoo that it cleue
ſtylle vpon thyn hert ayenſt thy wyll ⁊ wyll not lyghtly paſſe
awaye/drede it not/for it letteth thy ſoule fro pees. but it de
foyleth not thy ſoule/Right ſoo vpon the ſame wyſe ſhalt þ
doo ayenſt all euyll ſtirynges of couetyſe.accidye.glotenye. ⁊
lecherye/ that thou be alway redy wyth thy reaſon and thy
wyll for to reproue hem and diſpyſe hem/

¶ What thyng helpith mooſt a mañis knowyng ⁊ getith to hym that he lackith and mooſt deſtroyeth ſynne in hym/ Capl'm lxxxi.

And that maye thou doo the better ⁊ the more redily yf þ be beſye for to ſette thyn herte mooſt vpon one thynge and that thyng is nought elles but a ghoſtly deſire to god for to pleaſe hym/for to loue hym.for to knowe hym. for to ſee hym/and for to haue hym by grace here in a lytyll felynge · ⁊ in the blyſſe of heuen in a full beyng/ This deſyre yf thou kepe it ſhall wel telle the whiche is ſynne ⁊ whiche is not/⁊ whiche is good ⁊ whiche is better good/And yf thou wolt faſten thy thoughte therto it ſhall teche the all that the nedeth/ and it ſhall gete the all that the wanteth/And therfore whan þ ſhalte ryſe ayenſt the grounde of ſynne in generall or elles in ony ſpeciall ſynne.hange faſt vpon this deſyre.and ſette the poynte of thy thoughte more vpon god whom thou deſyreſt than vpon the ſynne whyche thou repreueſt/ For yf thou doo ſoo theñe fyȝteth god for the/⁊ he ſhal deſtroye ſyñe in the. Thou ſhall moche ſoner come to thy pourpoos yf thou doo ſoo thã yf thou leue thy meke deſyre to god pryncypally. ⁊ wyll ſette thyn herte oonly ayenſt the ſtirynge of ſynne/ as though thou woldeſt deſtroye it by mayſtry of thyſelf/ thou ſhalt neuer ſoo brynge it aboute/

Sett thyn hert
moſt vpon
one thynge

¶ How a man ſhal be ſhapen to the ymage of Jheſu/and Jheſu ſhapen in hym/ Capl'm lxxxii.

But doo as J haue ſayd and better yf thou mayſt/And J hope by the grace of Jheſu thou ſhalt make the deuell aſhamed/And alle ſuche wycked ſtirynges thou ſhalt breke away/that they ſhall not moche greue the/ And vppon this manere wyſe maye the ymage of ſynne be broken downe in the and deſtroyed: by the whiche thou arte forſhapen fro the kyndely ſhappe of cryſtis ymage/ And thou ſhalt be ſhappen agayne to the ymage of Jheſu man by mekeneſſe and

Capl̄m lxxxxi.

Gal.iiii

charyte and thenne ſhalt thou be full ſhapen to the ſelfe ymage of god here lyuyng bi a ſhadowe in contemplacōn ⁊ in the blyſſe of heuen in full ſothfaſtneſſe. Of this ſhappynge to the lyknes of cryſte ſpekith ſaynt poul thus/ Filioli quos iterum perturio donec xp̄s formetur in vobis/ My dere chyldern whyche I bere as a woman bereth her chylde vnto cryſte be ayenſhapē in you/ Thou haſt conceyued cryſt by trouth and he hathe lyfe in the in almoche as thou haſt a good wyll ⁊ a deſyre for to ſerue hym and pleſe hym/ but he is not yet full ſhapen in the ne thou in hym by fulneſſe of charyte/ And therfore ſaynt poul bare the ⁊ me and other alſo wyth traueyle as a woman bereth a chylde vnto ẏ tyme that cryſte hath his full ſhape in vs and we in hym/

¶ How a man ſhal be ſhapen to the ymage of Jheſu and Jheſu ſhapen in hym/ Capl̄m lxxxxii.

Joh.iiii/

Who ſo weneth for to come to the werching ⁊ to the full vſe of contemplacōn and not by this waye/ that is for to ſaye not by full hede of vertues he comyth not by the dore and therfore as a theyf he ſhall be caſte oute/ I ſaye not but yͭ a man maye by the yefte of god haue by tymes a taaſtyng ⁊ a glemeryng of lyfe contemplatyf/ Somme man in the begynnyng/ But the ſadde felyng of it ſhall he not haue/ for cryſt is the dore and he is porter/ and wythouten his leue ⁊ his lyuerey maye there noo man come in as he ſayth hymſelfe/ Nemo venit ad patrē niſi per me/ Noo man comyth to the fader but by me/ That is for to ſaye/ Noo man maye come to the contemplacyon of the godhede but he be fyrſte refourmed by fulneſſe of mekeneſſe and charyte to the lyckneſſe of Jheſu in his manhede/

¶ The cauſe why this boke was made. And how ſhe ſholde haue her in redynge therof that it was made to/ Capl̄m lxxxxiii.

Lo I haue tolde the a lytyll as me thynketh. fyrſte of cõtemplatyf lyf what it is/and ſithen of the wayes whyche by grace leden therto/noughte for I haue it in felyng and in werchyng as I haue it in ſayeng/ Neuertheleſſe I wolde bi thyſe wordes ſuche as they aren/fyrſte ſtyre myne owne necligence for to doo better than I haue done/And alſo my purpoos is for to ſtyre the or ony other man or woman that hathe taken the ſtate of lyfe contemplatyf for to traueyle more beſily and more mekely in that maner of lyfe by ſuche ſymple wordes as god hath gyue me grace for to ſaye / And therfore yf ony worde be therin that ſtyreth the or comforteth the more to the loue of god/thanke god. for it is his gyfte. and not of the worde / And yf it cõforte the not or elles thou takeſt it not redely/ſtudie not to longe theraboute but laye it beſyde the tyll a nother tyme/and yeue the to thy prayer or to other ocupacõn/Take it as it woll come and not all at ones/Alſo thiſe wordes that I write take hem not to ſtreytly but there that the thynkith by gode auyſement that I ſpeke to ſhortly eyther for lackynge of englyſſhe or wantyng of reaſon I praye the amende it oonly where nede is/Alſo thyſe wordes that I wryte to the they longen not all to a man that hath actyf life/but to the or to ony other whiche hath the ſtate of lyfe contemplatyf /

Diſcrecyon in redyng

¶ The grace of our Lorde Iheſu Cryſte be wyth the /

A M E N

¶ Here begynnen the chapytours of the ii. boke/

¶ That a man is the ymage of god after the ſoule and not after the body/ Capl'm primum
How it nedeth to mankynde that oonly thorough the paſſion of cryſt ſholde be reſtored and refourmed that was forſhape by the firſte ſynne. Capl'm ſcdm
That the Jewes and paynems and alſo fals cryſten men bē not refourmed effetually thorough the vertue of the paſſion for her owne defawte/ Capl'm iii.
Of two manere of refourmynges of this ymage/ one in fulnes a nother in fayth/ Capl'm iiii.
That refourmyng in partye is in two maners. one in fayth a nother in felynge/ Capl'm v.
That thorugh the ſacrament of baptym that is grounded in the paſſyon of cryſte this ymage is refourmed fro origynall ſynne/ Capl'm vi.
That thorugh the ſacrament of penaũce that ſtondeth in contricōn confeſſyon ⁊ ſatiſfaccōn this ymage is refourmed fro actuall ſynne/ Capl'm vii.
How in the ſacrament of baptym ⁊ of penaunce thorough a pryue vnperceyuable werchyng of the holy ghoſt this ymage is refourmed though it be not ſeen ne felte/ Capl'm viii.
That we ſholde byleue ſtedfaſtly refourmyng of this ymage yf our conſcyence wytneſſe to vs a full forſakyng of ſynne ⁊ a true tournyng of our wyll to gode lyuyng/ Capl'm ix
That all the ſoules that lyuen mekely in ẏ fayth of holy chirche and haue her fayth quyckened in loue and charyte ben refourmed by this ſacrament/ though it be ſoo that they maye not fele the ſpecyall gyfte of deuocyon or of ghooſtly felynge/ Capl'm x.
That ſoules refourmed neden euer to fyghte and to ſtryue ſtrongly ayenſt the ſtirynges of ſynne whyle they lyuen here And how a ſoule maye knowe

Whan it aſſentyth to ſtiryng and whan not/Capl'm xi.
That this ymage is bothe fayr and foule whyle it is in this lyfe here though it be refourmed · and of dyuerſyte of felynges pryuely had bytwene thyſe ſoules that ben refourmed / ⁊ other that ben not/Capl'm xii.
Of thre manere of men of the whiche ſome ben not refourmed/and ſome ben refourmed oñly in fayth/and ſome in fayth and in felynge/Capl'm xiii.
How men that ben in ſynne forſhape hemſelf into dyuers beſtes lyknes. ⁊ they ben callyd the louers of this worlde/ xiiii
How louers of this world vnablen hem in diuers maners to the refourmyng of her owne ſoule/Capl'm xv.
A lityll counceylle how louers of this worlde ſholden doo yf they will be refourmed in her owne ſoule byfore her partyng hens/Capl'm xvi.
That refourmyng in fayth and in felyng maye not ſodenly begoten but by grace and moche bodily ⁊ ghoſtly traueyle in lengthe of tyme/Capl'm xvii.
The cauſe why ſoo fewe ſoules in rewarde of the multitude of other comyth to this reformyng in fayth ⁊ in felyng/xviii
An other cauſe alſo of the ſame/and how wilfull bodily cuſtomes indiſcretly rewarded ⁊ vſed ſomtyme hyndreth ſoules fro felyng of more grace/Capl'm xix.
How that wythout moche bodily ⁊ ghoſtly beſyneſſe ⁊ wythoute moche grace and mekeneſſe ſoules maye not be refourmed in felyng ne be kepte therin after they come therto/ xx.
An entree how a ſoule ſhall haue her in meanynge and werchynge that woll come to this refourmynge by enſample of a pylgryme goynge to Iheruſalem / And of two manere of mekeneſſe/Capl'm xxi.
Of taryenges ⁊ temptacyons that ſoules felen by her ghoſtly enmyes in her ghoſtly knowyng and gooyng to Iheruſalem and of remedyes ayenſt hem/Capl'm xxii.

Of a generall remedie ayenſt wicked ſtirynges and paynful taryenges that fallen to her hertes of the fleſſhe ⁊ of the worlde and of the fende/ Capl'm xxiii.
Of an euyll daye and a good nyghte what it meanyth / and how the loue of the worlde is lykned to an euyll day. and the loue of god to a good nyghte/ Capl'm xxiiii.
How that the deſyre of Jheſu felte in this lyghtſome derknes ſleeth all ſtirynges of ſynne and ableth the ſoule to perceyue ghoſtly lyghtnynges fro the heuenly Jheruſalem that is Jheſu/ Capl'm xxv.
How a man ſhall knowe fals illumynacyons feyned by the fende fro the true lyghte of knowyng that comyth out of Jheſu and by what tokens/ Capl'm xxvi.
How grete profyte it is to the ſoule to be broughte thorough grace in to lyghtſome derkeneſſe/and how a man ſhall diſpoſe hym yf he wyll come therto/ Capl'm xxvii.
That in refourmynge of a ſoule the werkynge of oure lorde Jheſu is departed in to foure tymes/that is callyng·ryghtyng magnifyenge.⁊ glorifyenge/ Capl'm xxviii.
How it fallyth ſomtyme that ſoules begynnynge and perfytyng in grace ſeme to haue more loue as bi outwarde tokens than ſome haue that ben perfyte and yet it is not ſoo in ſoth wythin/ Capl'm xxix.
On what manere a man ſhal haue knowynge of his owne ſoule/and how a man ſholde ſette his loue in Jheſu god and man one perſone/ Capl'm xxx.
How this manere of ſpekyng of refourmyng in felyng of a ſoule ſhall be take and on what wyſe it is refourmed/⁊ how it is founde in ſaynt poulis wordes / Capl'm xxxi.
How god openyth the inner eye of the ſoule to ſee hym / not all at ones but by dyuers tymes/and of thre maner of refourmynge of a ſoule by enſample/ Capl'm xxxii.
How Jhū is heuen to ẏ ſoule/⁊ why he is called fyre. xxxiii

Of two maners of loue fourmed and vnfourmed what it meaneth/and how we ben beholde to loue Jheſu moche for our makyng/but more for our ayenbyeng/ but althermooſt for our ſauynge thrugh the yeftes of his loue/Capl̄z xxxiiii.
How that ſome ſoule loueth Jheſu by bodily feruours and by her owne manly affeccōns that ben ſtired by grace and by reiſon. And how ſome louen Jheſu more reſtfully by ghoſtly affeccyons oonly ſtyred Inwarde thorugh ſpecyall grace of the holy ghoſt/Capl̄m xxxv.
What the yefte of loue amonge al the yeftes of Jheſu is worthyeſt and mooſt profytable/And how Jheſu dooth al that is well done in his louers oonly for loue/and how loue makith the vſyng of all vertues ⁊ all good dedes lyght ⁊ eeſy/ xxxvi.
How loue thorugh gracyous beholdyng of Jheſu ſleeth al ſtyrynges of pryde and makyth the ſoule for to leſe ſauour and delyte in all erthly worſhyp/Capl̄m xxxvii.
How loue ſleeth all ſtirynges of wrath and enuye ſoftly and refourmyth in the ſoule the vertues of pees and pacyēce and of perfyte charyte to his euen cryſten / as he dyde ſpecyally in the appoſtles/Capl̄m xxxviii.
How loue ſleeth couetyſe lecherye and glotenye/and ſleeth the fleſſhly ſauour and delyte in all the fyue bodily wyttes ſoftly and eaſely thorugh a gracyous beholdyng of Jhū/ xxxix
What vertues and graces a ſoule receyueth thorugh openynge of the Inner eye in to the gracyous beholdynge of Jheſu / And it maye not be goten oonly thorugh mannys traueylle/ but thorugh ſpecyall grace ⁊ traueyle alſo/Capl̄m xl
How ſpecyall grace in beholdyng of Jheſu wythdrawith ſōtyme fro a ſoule/and how a ſoule ſhal haue her in the abſence and preſence of Jheſu/And how a ſoule ſhal deſyre that in it is alwaye the gracyous preſence of Jhū/Capl̄m xli.
A cōmendacyon of prayer offryd to Jheſu of a ſoule contemplatyfe / And how ſtableneſſe in prayer is a ſyker werke to

ſtonde in . And how euery felynge of grace in a choſen ſoule maye be ſayd Jheſu/but the more clener a ſoule is the worthyer is his grace/Capl'm xlii.

How a ſoule thrugh the openyng of the ghoſtly eye receyueth a gracyous loue able to vnderſtonde holy wrytte / And how Jheſu that is hydde in holy wrytte ſheweth hymſelf to his louers/Capl'm xliii.

Of the pryue voys of Jheſu ſownynge in a ſoule wherby it ſhall be knowen/ and how all the gracyous Illumynacyons made in a ſoule bē called the ſpekynges of Jhū/Capl'm xliiii

How thorugh gracyous openynge of the gholy eye a ſoule is made wyſe mekely and ſothfaſtly to ſee the dyuerſite of degrees in holy chirche.as traueyllyng/and for to ſee angels kynde/ fyrſt of reproued/Capl'm xlv.

How by the ſame lyghte of grace the bleſſyd angelles kynde maye be ſeen/and how Jheſu is god and man aboue all creatures after that the ſoule maye ſee hym here/Capl'm xlvi.

¶ Here endeth the chappytours of the ſeconde boke/

¶ Here after folowyth the ſeconde boke of mayſter walter Hylton/

Imago autem dei consistit in anima quantum ad tres potentias . s. memoriam intelligenciam et voluntatem . Similitudo autem in virtute . vel similitudo est quoddam complementum ymaginis . per quod perficitur anima . Hec Nico. de Lyra .

¶ What a man is the ymage of god after the ſoule and not after the body/ Capl'm primum

FOr aſmoche as thou coueyteſt gretly and aſkyſt it for charyte for to here more of an ymage the whyche I haue before tymes in partie diſcriued to the/ therfore I wyll gladly wyth drede fall to thy deſyre/ and helpyng the grace of our lorde Jeſu cryſt. in whome I fully truſte. I ſhall open to the a lityll more of this ymage/ At the begynnyng yf thou wylt wyte plainly what I meane by this ymage. I telle the forſoth that I underſtonde nought elles but thyn owne ſoule/ For thy ſoule and my ſoule and euery reſonable ſoule is an ymage . and that a worthy ymage/ for it is the ymage of god as the apoſtle ſayth/ Vir eſt ymago dei/ That is to ſaye/ A man is the ymage of god. and made to the ymage and to the lyknes of hym/ not in the bodily ſhappe wythoute but in the myghtes of it within as holy wrytte ſayth. Formauit deus hominē ad ymaginē ⁊ ſimilitudinē ſuā/ That is/ Our lorde god ſhope man in his ſoule to his owne ymage ⁊ lyknes. This is the ymage that I haue ſpoken of / This ymage made to the ymage of god in the fyrſt ſhappyng was wonderly fayr and bryghte full of brennyng loue and ghoſtly lyghte. but thorugh ſynne of ẏ fyrſt man adam it was diſfygured and forſhapen in to a nother lyknes as I haue before ſayd. For it fell fro ẏ ghoſtly lyʒte ⁊ that heuenly fode in to paynfull derknes and luſt of this wretchyd lyfe/ exyled and flemyd oute fro the herytage of heuen that it ſholde haue had yf it had ſtonde ſtylle in to ẏ wretchydnes of this erthe: and afterwarde in to the priſon of helle there to haue be wythoute ende/ Fro the whyche pryſon to ẏ heuenly herytage it myghte neuer haue come agayen but yf it had be refourmed to the fyrſte ſhappe and the fyrſte lickenes But that refourmynge myghte not be made by none erthly man/ for euery man was in the ſame myſcheyff / And none

p.a Cor. xi

Gen. 1

Quare vero quatuor ... vide Anselmum ... Li. de spiritu et anima ca. ... Thomam ... 16. ...

Ca. liiij et lv

myghte ſuffyſe to helpe hymſelfe and ſoo moche leſſe a nother man/ Therfore it nedeth to be done by hym that is more than man that is oonly god / and that was ſkylfull that he ſholde refourme and reſtore man to blyſſe yf he ſholde be ſaaf/ whiche of his endles goodnes fyrſte ſhope hym therto How thenne it myghte be refourmed . and how it is refourmed to the fyrſte lyckenes by hym that fourmed it by the grace of god I ſhall telle the/ For that is the entente of this wrytynge/

¶ How it neded to mankynde that oonly thorugh the paſſyon of cryſte it ſholde be reſtored and refourmed that was forſhape by the fyrſte ſynne/ Caplm ii.

The ryghtwyſnes of god aſketh that a treſpace done be not forȝeuen but yf amendes be made for it yf it maye be done/ Now it is ſooth . mankynde that was hole in adam the fyrſte man treſpaſſed ayenſt god ſoo wonder greuouſly whan it forfeyted the ſpeciall byddyng of hym/and aſſented to the falſe counſeylle of the fende.that it deſerued ryghtfully for to haue be departed fro hym and dampned to helle wythouten ende:ſoo ferforth that ſtondynge the ryghtwyſneſſe of god it myghte not be forȝeuen.but yf amendes were fyrſt made and full ſatyſfaccyon therfore/ But this amendes myghte noo man make that was man oonly. and comen oute of adam by kyndely generacyon for this ſkylle/ For the treſpaſſe and vnworſhyppe was endles grete / and therfore it paſſyd mannys myghte for to make amendes for it / And alſo for this ſkylle/ He that hath treſpaſſed and ſhall make amendes hym behouyth for to yeue to hym that he hath treſpaſſed vnto all that he owyth though he had not treſpaſſed / And alſo ouer that hym behouyth yeue ſōwhat that he owyth not but oonly for that he treſpaſſed/ But mankynde had not wherewyth that he myghte paye god for his treſpaas ouer that he oughte hym/ For what good dede that man myght doo in bo dy or in ſoule it was but his dette / For euery man oughte as the goſpel ſayth for to loue god wyth all his herte and al his ſoule and all his myghtes/and better myght he not doo than this/And neuertheles this dede ſuffyced not to the refourmynge of mankynde/ Ne this myghte he not doo but yf he had be fyrſt refourmed/Thenne neded it that yf mannes ſoule ſholde be refourmed/and the treſpaas made good / that our lorde god hymſelfe ſholde refourme this ymage/and make amendes for this treſpaas ſythen that noo man myghte/But that myghte he not doo in his godhede/for he myghte not ne oughte not to make amendes by ſufferynge of payne in his owne kynde/therfore it neded that he ſholde take the ſame mankynde that had treſpaſſed and become man. And that myghte he not doo by the comyn lawe of generacion. For it was impoſſyble goddis ſone to be borne of towchyd woman/ Therfor hym muſte become man thorugh a gracyous generacyon by the werkynge of the holy ghoſte of a clene gracyous mayden our lady ſaynt Mary/and ſoo was it done/For our lorde Iheſu goddis ſone became man/ and thorugh his precyous deth that he ſuffred made amendes to the fader of heuen for mannys gylte/And that myghte he well doo for he was god. and he oughte not for hymſelfe/but in as moche as he was man borne of the ſame kynde that adam was that firſte treſpaced And ſoo though he oughte it not for his owne perſone / for hymſelf myghte not ſynne/Neuertheleſſe he oughte it of his free wyll for the treſpaas of mankynde/the whiche mankynde he toke for the ſaluacyon of man of his endeles mercy / For ſoth it is.there was neuer man that myghte yelde to god ony thynge of his owne that he oughte not . but oonly thys bleſſyd Iheſu. For he myghte paye god one thyng that he oughte not as for hymſelfe/and that was nought but one thynge.that was to yeue his precyous lyfe by wylfull takynge of dethe for loue of ſothfaſtnes/ This oughte he not/As moche good as he myghte doo to the worſhyp of god in this lyfe:all were but dette / But for to take dethe for loue of ryghtwyſneſſe he was not bounde therto/He was bounde to ryghtwyſneſſe/but he was not bounde to deye/ for dethe is oonly a payne ordeyned to man for his owne ſynne/But our lorde Jheſu ſynned neuer ne he myghte not ſynne/and therfore he oughte not for to deye/Thenne ſythen he oughte not for to deye .and yet wilfully he deyed/thenne payd he to god more than he oughte/And ſythen that was the beſte mannes dede and mooſt worthy that euer was done/therfor was it reſonable that the ſynne of mankynde ſholde be foryeuen/In as moche as mankynde had founde a man of the ſame kynde wythoute wem̄e of ſynne/that is Jheſu that myght make amendes for the treſpaas done and myghte paye our lorde god all that he oughte and ouer more that he oughte not/Thenne ſyth that our lorde Jheſu god and man deyed thus for ſaluacyon of mannes ſoule.it was ryghtfull that ſynne ſholde be foryeuen/and mān̄es ſoule that was his ymage ſholde mow be reformed and reſtored to the fyrſte lyckeneſſe and to the blyſſe of heuen/

This paſſion of our lorde and this precyous dethe is the grounde of all the refourmynge of of mannes ſoule / wythoute whiche myght neuer mannes ſoule haue be refourmed to the lyckeneſſe of hym.ne come to the blyſſe of heuen / But bleſſyd maye he be in all his werkynge/ Now is it ſoo that thorugh the vertue of his precyous paſſion the brennyng ſwerde of Cherubyn that droue adam oute of paradyce is now put awaye.and the endles gates of heuen·arn open to euery man that wylle entre in therto / For the perſone of Jheſu is bothe god ⁊ kynge of heuen in the blyſſe to the fader/⁊ as man he is porter at the yate redy to receyue euery ſoule that wyll be refourmed here in this lyf to his lyckeneſſe/For now maye euery ſoule yf that he wyll be refourmed to the lyckeneſſe of god / ſyth that the treſpaas is foryeuen / and the amendes thorugh

Jheſu is made for the fyrſte gilte/ Neuertheles though this be ſothe all ſoules haue not the profyte ne the frute of this precyous paſſyon/ne arne not refourmed to the lickenes of him

¶ That Jewes and paynems and alſo falſe cryſten men ben not refourmed effectuelly thorugh the vertue of the paſſyon for her owe defawte/Caplm iiii.

Two manere of men arne not refourmed by the vertue of this paſſyon/One is of hem that trowe it not / An other is of hem that loue it not / Jewes and paynems haue not the benefyce of this paſſyon/ for they trowe it not/Jewes trow not that Jhū the ſone of the virgyn mary is goddis ſone of heuen/Alſo the paynems trowe not that the ſouereyne wiſdom of god wold become the ſone of man.and in mā hede wolde ſuffre the paynes of deth/And therfore the Jewes helde the prechynge of the croſſe and of the paſſyon of cryſte noughte but ſclaunder and blaſphemye/and the paynems helde it noughte but fantome and folye / But true cryſten men helde it the ſouereyne wyſdom of god and his grete myghte Thus ſayd ſaynt poul/Predicamus vobis criſtū crucifixum cor.i. iudeis quidem ſcandalū.gentibus autem ſtulticiam.ipſis autē vocatis iudeis & grecis xp̄m dei virtutem et dei ſapienciam That is we preche to you that ye trowe that Jheſu cryſt crucyfyed the ſone of mary is goddis ſone ſouereyne vertue and wyſdom of god/ the whiche Jheſu to Jewes & paynems that trowe not in hym is but ſclaunder and foly/And therfore theſe men by her vntrouthe putten hemſelfe fro the refourmynge of her owne ſoule/and ſtondynge her vntrouthe ſhall they neuer be ſaaf ne come to the blyſſe of heuen / For ſothe it is/ fro the begynnyng of the worlde vnto the laſte endynge was there neuer man ſaaf ne ſhall be ſaaf but yf he had trouth generall or ſpecyall in Jheſu cryſte/ to come or J come/ For righte as all choſen ſoules that were before the Incarnacōn vnder the olde teſtamente hadden trouthe in cryſte that he ſholde come and refourme mannes ſoule/eyther openly as patryarkes and prophetes and other holy men hadde/ or elles pryuely and generally as chyldern and other ſymple and inperfyte ſoules hadden that knewe not ſpecyally the pryuyte of the Incarnacyon/Ryght ſoo all choſen ſoules vnder the newe teſtamente hathe trouthe in cryſte that he is come / eyther openly and felyngly and ghoſtly men and wyſe men haue / or elles generally as chyldern haue that deyen cryſtned/ and other ſymple and lewde ſoules haue that arne nouryſſhed in the boſom of holy chyrche / Syth this is ſothe thenne thynketh me that thyſe men gretly and greuouſly erren/that ſayen that Jewes and ſarraſyns by kepynge of her owne lawe maye be made ſaaf/though they trowen not in Jheſu cryſte/ as holy chyrche trowyth/Jn as moche as they wene that her owne trouth is good and ſyker and ſuffyſaunt to her ſaluacyon.And in that trouthe they done as it ſemyth many good dedes of ryghtwyſneſſe/And perauenture yf they knewe that cryſten fayth were better than her owne is/they wolde leue her owne and take it/therfore that they ſholde be ſaaf/ Naye it is not ynough ſoo/ For cryſte god and man is bothe waye and ende/ And he is medyatour betwyx god ⁊ man/And wythoute hym maye noo ſoule be reconſyled/ne come to the blyſſe of heuen /

And therfore they that trowen not in hym that is both god and man maye neuer be ſaaf ne come to blyſſe/ Other men alſo that louen not cryſte nor his paſſion arne not refourmed in the ſoule to the lyckneſſe of hym/And thiſe men arne fals cryſten men the whiche arne oute of charytee / and lyuen and deyen in dedely ſynne / Thyſe men trowen well as it ſemyth that Jheſu is goddis ſone/ And that his paſſyon ſuffyſyth to ſaluacōn of mannes ſoule/And they trowe alſo all the other artycles of the fayth/But it is an vnſhaply trouthe and a dede:for they loue hym not.ne they cheſe not the frute of his paſſyon / but they lyen ſtylle in her ſynne and in the falſe loue of this worlde vnto her laſte ende/And ſoo they ben not refourmed to the lyckeneſſe of god. but goon to the paynes of helle endeleſly.as Jewes and ſarraſyns done/and in to moche more gretter payne than they/Jn as moche as they had the trouthe and kepte it not/ For that was more treſpaas than that they had neuer hadde it/Thenne yf thou wolte wyte whyche ſoules arne refourmed here in this lyffe to the ymage of god thorugh the vertue of his paſſyon/ ſoothly oonly thoſe that trowen in hym/and louen him/in whiche ſoules the ymage of god that was thorugh ſynne forſhapen.as it were in to a fowle beſtes lyckenes is reſtored ⁊ refourmed to the fyrſt ſhape/and to the worthynes ⁊ worſhyp that it had in the begynnynge/wythoute whiche reſtorynge and refourmyng ſhal neuer ſoule be ſaaf ne come to blyſſe/

¶ Of two maner of refourmynges of this ymage/one in fulneſſe.a nother in fayth/Capl'm iiii.

⊢bn̄.

Now ſayeſt thou how may this be ſoth that the ymage of god.the whiche is mañes ſoule might be refourmid here in this lyfe to his lyckeneſſe in ony creature/ Jt ſemyth naye.it myghte not be ſoo/ For yf it were refourmed thenne ſholde it haue ſtable mynde/clere ſyghte and clere brennynge loue in god and ghoſtly thinges euerlaſtyngly as it had in the beginnynge/But that is noo creature as thou troweſt liuynge here in this lyfe/ For as ayenſt thyſelf thou canſt wel ſaye the thynke the full ferre therfro/ Thy mynde thy reaſon and the loue of thy ſoule arne ſoo moche ſette in beholdynge and in loue of erthly thynges/that of ghoſtly thynges thou felyſt ryght lytyll/Thou felyſte noo refourmynge in thyſelfe/but thou arte ſo vnbilapped wyth this blacke ymage of ſyñe for ought that yͧ maye doo.that vpon what ſyde yͧ the turne thou feliſt thiſelf defoyled ⁊ ſpotted wyth fleſſhly ſtirynges of this ſoule ymage:other chaūgyng felyſt yͧ none fro fleſſhlynes in to ghoſtlines neither in pryue myȝtes of thi ſoule wͭin ne in

How mannes
ſoule is reformyd
in fulneſſe

bodyly felynge wythoute/wherfore ye thynken that it myghte not be that this ymage myghte be refourmed / Or elles yf it myght be refourmed/ Theñ askeſt thou how it myght be refourmed/ To this I anſwere and ſaye thus. There is two manere of refourmyng of the ymage of god whiche is mannes ſoule/ One is in fulneſſe/ A nother is in partye/ Refourmynge in fulneſſe maye not be had in this lyfe/but it is delayed after this lyfe to the blyſſe of heuen/where mannes ſowle ſhall fully be refourmed. not to that ſtate that it had at the fyrſte begynnynge by kynde. or myghte haue had thorugh grace yf it had ſtonde hole/ But it ſhall be reſtored to moche more blyſſe and moche hyer Joye thorough the grete mercy and the endles goodneſſe of god than it ſhold haue had yf it had neuer fallen/ For thenne ſhall the ſoule receyue the hole and the full felynge of god in all myghtes of it. wythoute medelynge of ony other affeccyon / And it ſhall ſee mankynde in the perſone of Jheſu aboue the kynde of aungels onyd to the godhede/ For thenne ſhall Jheſu bothe god and man be all in all/and oonly he. and none other but he as the prophete ſayth Dominus ſolꝰ exaltabitur in illa die/ That is our lorde Jheſu in that daye that is euerlaſtynge daye ſhall be hyghed oonly. and none but he/ And alſo the body of man ſhall theñe be gloryfyed/ For it ſhall receyue fully the ryche dowary of vndedelynes wyth all that longeth therto/ This ſhall a ſoule haue wyth the body/and moche more than I can ſay. But that ſhall be in the blyſſe of heuē and not in this lyfe/ For though it be ſoo that the paſſyon of our lorde be cauſe of all this full refourmynge of mannes ſoule/ neuertheleſſe it was not his wylle for to graunte this full refourmynge ryght anone after his paſſyon to all choſen ſowles that were lyuynge in tyme of his paſſyon / But he delayed it vnto the laſte daye And that was for this ſkylle / Sooth it is that oure lorde Jheſu Cryſte of his mercy hath ordeyned a certayn nombre

11

Jſay·ꝛ:

of ſoules to ſaluacion whyche nombre was not fulfylled in the tyme of his paſſyon/And therfore it neded that by length of tyme thorugh kyndly generacyon of men it ſholde be fulfylled. Thenne yf it had ſoo be that as ſone after the dethe of our lorde euery ſoule that wolde haue trowed in hym ſholde by his lyfe haue be bleſſyd and full refourmed wythout ony other abidynge/there wolde noo creature that lyued theñe haue be that he ne wold haue receyued the faythe for to haue be made bleſſyd/and thenne ſholde generacyon haue ceaſed. And ſoo ſholde we that are now choſen ſoules lyuynge and other ſoules that come after vs not haue ben borne/and ſoo ſholde our lorde haue fayled of his nomber/But that maye not be/And therfore our lorde purueyed moche better for vs in that that he delayed the full refourmyng of mannes ſoule tyll the laſte ende.as ſaynt poul ſayth/Deo pro nobis melius prouidente.ne ſine nobis conſūmarentur/That is. Our lorde purueyeth better for vs in the delaye of our refourmynge than yf he had graunted it thenne/For this ſkylle that the choſen ſoules here beforn ſholde not make a full ende wythoute vs that come after/A nother ſkylle is this/For ſyth that man in hys fyrſte fourmynge of god was ſette in his free wyll and had free cheſyng whether he wolde haue fully god or noo. It was therfore reſonable that ſyth he wolde not cheſe god theñe but wretchydly felle from hym/If he ſholde afterwarde be refourmed that he ſholde be ſette agayn in the ſame free cheſinge that he was fyrſt in. whether he wolde haue the profyte of his refourmynge or noo/And this maye be a ſkylle why mañes ſoule was not refourmed fully as faſte after the paſſyon of Jheſu cryſte/

Hebr.

¶ That refourmyng in partye is in two maners. one in fayth a nother in felynge/Caplm v.

In partye.

ANother reforming of this ymage is in partie:and this refourming may be had in this lyf: but yf it be had in it maye neuer be hadde· ne the ſoule maye neuer be ſaaf/ But this refourmynge is on two maners/ One is in faythe oonly. A nother is in fayth and in felynge. The fyrſte refourmynge in fayth oonly ſuffiſeth to ſaluacyon/ The ſeconde is worthy to haue paſſynge mede in the blyſſe of heuen / The fyrſte maye be had lyghtly and in ſhorte tyme / The ſeconde maye not ſoo but thorugh lengthe of tyme and moche ghoſtly traueyle/ The fyrſt maye be had wyth the felynge of the ymage of ſynne/ for though a man fele noo thynge in hymſelfe but all ſtirynges of ſynne and fleſſhly deſyres. not ayenſtondynge that felynge/ yf he wylfully aſſente not therto he maye be refourmed in fayth to the lyckneſſe of god/ But the ſeconde reformyng puttyth oute the lykyng in felynge of fleſſhly ſtirynges and worldly deſyres/ and ſuffreth noo ſuche ſpottes abyde in this ymage/ The fyrſte refourmynge is oonly of begynnyng and profitynge ſoules. and of actyf men/ The ſeconde is of perfyte ſoules and of contemplatyf men· For by the fyrſte refourmynge the ymage of ſynne is not deſtroyed. but it is lefte as it were all hole in felynge / But the ſeconde refourmyng deſtroyeth the olde felynges of this ymage of ſyn̄e/ and bryngeth in to the ſoule newe gracyous felynges thorugh the werkynge of the holy ghoſte/ The fyrſte is good. the ſeconde is better/ but the thyrde that is in the blyſſe of heuen is mooſt beſte/ Fyrſte lete vs ſpeke of that one and ſyth of that other / and ſoo we ſhall come to the thyrde.

¶ That thorugh the ſacrament of baptym that is grounded in the paſſion of Cryſte this is refourmed fro origynall ſynne/ Capl̄m vi.

Two maner of ſyn̄es makith a ſoule to leſe yͤ ſhape ⁊ the lyknes of god. That one is called origynall yͭ is the fyrſte ſyn̄e. thother is called actuel yͭ is wylfully done ſynne. thyſe ii. ſyn̄es put away a ſoule fro yͤ bliſſe of heuē. ⁊ dāpneth it to thendles payne of helle. but yf it be thoruȝ the grace of god reformyd to his lyckeneſſe or it paſſe hens oute of this lyfe / Neuertheleſſe two remedyes aren there ayenſt thiſe two ſynnes/by the whiche a forſhapen ſoule maye be reſtored agayne / One is the ſacramente of baptym ayenſte origynall ſynne/a nother is the ſacramente of penaunce ayenſte actuell ſynne / A ſoule of a chylde that is borne and is vncryſtenyd by cauſe of origynall ſynne hath noo lyckeneſſe of god/he is noughte but an ymage of the fende and a bronde of helle. But as ſoone as it is cryſtened it is refourmed to the ymage of god/and thrugh the vertue of faythe of holy chirche ſodeynly it is tourned fro the lyckeneſſe of the fende and made lyke an angell of heuen. Alſo the ſame falleth to a Jewe or to a ſarracyne the whiche or they ben cryſtened arne noughte but mancyples of helle/ But whan they forſaken her errour and fallē mekely to the trouthe in cryſte·and receyue the baptym of water in the holy ghoſte. ſothly wythoute ony more taryeng they arne refourmed to the lickeneſſe of god ſoo fully as holy chirche troweth. that yf they myghte as ſoone after baptym paſſe oute of this worlde. they ſholde ſtreyghte flee to heuen wythoute ony more lettyng/had they done neuer ſoo moche ſynne before in the tyme of her vntrouthe/and neuer ſholde they fele the payne of helle ne of purgatori/And that pryuelege ſholde they haue by the meryte of cryſtis paſſion /

¶ That thorugh the ſacrament of penaūce that ſtondeth in contricyon confeſſiou and ſatiſfaccion this ymage is refourmed fro actuall ſynne/Caplm vii.

de ſacrato. peni.

Also what cryſten man or woman that hath loſt the lickeneſſe of god thorough a dedely ſynne brekynge goddis commaundementes/ yf he thorugh touchynge of grace ſothfaſtly forſake his ſynne with ſorowe and contricion of herte. and be in full wylle for to amende hym/and torne him to good lyuynge/And in this forſayd wylle receyuyth the ſacramente of penaunce yf he maye / Or yf that he maye not he is in wyll therto.Sothly I ſaye that this mannes ſoule or womans that was forſhapen fyrſte to the lykneſſe of the deuyll thorugh dedly ſynne is now by the ſacrament of penaūce reformed and ſhapen ayen to the ymage of our lorde god / This is a grete curteyſie of oure lorde and an endeles mercy that ſoo lyghtly foryeuyth all manere of ſynne/and ſoo ſodeynly yeuyth plente of grace to a ſynful ſoule that aſkyth mercy of hym/He abideth not grete penaunce doyng ne paynful fleſſhly ſufferyng or he foryeue it/ But he aſkyth a lothynge of ſynne and a full forſakyng in wyll of the ſoule for the loue of hym.and a tornynge of the herte to hym/This aſkith he/for this yeuyth he/And therfore whan he ſeeth this wythoute ony delayenge.he foryeuyth the ſynne and reformyth the ſoule to his lykneſſe / The ſynne is foryeuen that the ſoule ſhall not be dampned/ Neuertheleſſe the payne detted for the ſynne is not yet fully foryeuen/but yf contrycōn and loue be the more/And therfore ſhall he goo and ſhewe hym and ſhryue hym to his ghoſtly fader · and receyue penaunce enioyned for his treſpaas.and gladly fulfyll it. ſoo that bothe the ſynne and the payne maye be done away or he paſſe hens/And that is the ſkylfull ordynaunce of holy chyrche for grete profyte of mannes ſoule.that though the ſynne be foryeuen thorugh the vertue of contricyon/neuertheleſſe in fulfyllyng of mekeneſſe:and for to make hole ſatyſfaccyon he ſhall yf he maye ſhewe to his preſte plener confeſſyon/ for that is his token ⁊ his warraunte of foryeueneſſe ayenſte all his enmyes. and þ is nedefull for to haue/ For yf a man had forfeyted his lyfe ayenſte a kynge of this erthe it were not ynough to hym as for a full ſykerneſſe for to haue oonly foryeueneſſe of the kynge/but yf he haue a charter the whiche maye be his token and his warraunte agaynſte all other men/Ryght ſoo maye it be ſayd ghoſtly/ Yf a man haue forfeyted agaynſte the kynge of heuen his lyfe thorugh dedly ſynne / It is

payne for ſynne fo-
[illegible] tyme remay-
neth

not ynough to hym to full ſykerneſſe for to haue foryeuenes of god oonly by contricyon betwene god ⁊ hym.but yf he haue a charter made by holy chirche yf he maye come therto And that is the ſacrament of penaunce the whiche is his charter ⁊ his token of foryeueſſe/For ſyth that he forfeyted both ayenſte god and holy chirche it is ſkylful that he haue foryeueneſſe for that one and a warrant for that other/And this oo ſkylle why that confeſſyon is nedefull / A nother ſkyll is this/For ſyth this reformyng of the ſoule ſtōdyth in fayth oonly ⁊ not in felynge/therfore a fleſſhly man that is rude and boyſtouſe ⁊ can not deme lyghtly but outwarde of bodily thynges ſholde not mow haue trowyd that his ſynnes had ben foryeuen hym but yf he had ſome bodily token.and that is confeſſion thorugh the whiche token he is made all ſyker of foryeuenes yf that he doo that in hym is/This is the trouth of holy chyrche as I vnderſtonde it/Alſo a nother ſkyll is this / Though the grounde of foryeueneſſe ſtonde not pryncipally in confeſſyon but in contrycōn of the herte.and in forthynkyng of ſynne/ neuertheles I hope that there is many a ſoule that ſholde neuer a felyd very contrycōn.nor had full forſakynge of ſyn̄e yf confeſſyon had not be / For it fallyth oftſythes that in the tyme of confeſſyon grace of compūccyon comyth to a ſoule that before neuer felid grace.but euer was colde and drye and ferder fro felyng of grace/And therfore ſyth confeſſyon was ſoo profytable to the more partye of criſten men holy chirche ordeyned for the more ſykerneſſe generally to all cryſten men that euery man ⁊ woman ſhold ones in the yere at the leſt be ſhryuen of all her ſynnes that come to her mynde to her ghoſtly fader·though they had neuer ſoo moche contrycōn before time / Neuertheles I hope well that yf all men hadde bene as beſye abowte the kepynge of theym ſelfe in eſchewynge of all manere of ſynne/And had comen to as moche grete knowynge and felynge of god as ſome man hathe / That

.Nbn.

Confession is
necessarye.

holy chirche ſholde not haue ordened the token of confeſſyon. as for nedefull bonde for it had not neded / But for all men arn not ſoo perfyte. and perauenture moche of the more partie of cryſten men is vnperfyte. therfore holy chirche ordeyned confeſſion· by waye of generall bonde to all cryſten men that wyll knowe holy chyrche as her moder. and woll be buxome to her biddynge / If this be ſoth as I hope it is theñe erreth he gretely that generally ſayth that confeſſyon of ſynnes for to ſhewe a preſte is neyther nedefull to a ſyñer ne behofull / and that noo man is boūde therto / For by that that I haue ſayd it is both nedefull ⁊ ſpedfull to all ſoules that in this wretchyd lyfe are defoyled / thorugh ſyñe / and namely to thoſe that arn thorugh dedely ſyñe forſhapen fro the lyknes of god whyche may not be refourmed to his lyknes but by the ſacrament of penaunce that pryncypally ſtondeth in contricōn ⁊ ſorowe of herte / and ſecundary in ſhryfte of mouth folowyng after if it maye be had / Upon this manere by this ſacrament of penaunce is a ſynfull ſoule refourmed to the ymage of god and to his lyknesse /

opinio mo-
dernoꝝ.

¶ How in the ſacrament of baptym ⁊ of penaūce thorugh a pryue vnperceyuable worchyng of the holy ghoſt this ymage is refourmed though it be not ſeen ne felt / Capl'z viii.

But this reformyng ſtōdeth in fayth ⁊ not in felyng / For right as the propirte of the fayth is for to trowe that yͧ ſeeſt not. ryght ſoo it is for to trowe that thou felyſt not. But he that is refourmed in his ſoule bi the ſacrament of penaunce to the ymage of god he felith noo chaūgyng in himſelf neyther in his bodily kynde wythout ne in the pryue ſubſtaunce of the ſoule within other than he dyde· for he is as he was vnto his felyng / and he felyth the ſame ſtyrynges of ſyñ and the ſame corrupcion of his fleſſhe in paſſions ⁊ worldly ryſyng in his herte as he dyde before / And neuertheles he ſhal trowe that he is thorugh grace refourmed to the lyknes of god though he nother fele it ne ſee it/he may well fele ſorow for his ſyñe and a tornynge of his wyll fro ſyñe to cleñeſſe of lyuynge yf that he haue grace and take good kepe of hymſelfe but he maye nother ſee ne fele the refourmynge of his ſoule how it is wonderly ⁊ vnperceyuably chaunged fro the fylthe of the fēde vnto the fayrnes of an angell thorugh a pryue gracyous werchyng of the holy ghoſt/That maye he not ſee but he ſhall trowe it/And yf he trowe it.thenne is his ſoule refourmed in trouthe/For right as holy chirche trowith by yͤ ſacrament of baptym ſothfaſtly receyued a Jewe or a ſarraſyn or a chylde borne is refourmed in ſoule to the lyckeneſſe of god thorugh a pryue vnperceyuable werchyng of the holy ghoſte/ not ayenſtondyng all the fleſſhly ſtirynges of his body of ſinne.the whiche he ſhall fele after his baptym as well as he dyde before.Right ſoo by the ſacramente of penaunce mekely ⁊ truly receyued a fals criſtē man that hath be encombred with dedely ſynne all his lyfe tyme is refourmed in his ſoule wythin vnperceyuably.out taken a tournyng of his wyll thorugh a pryue myghte ⁊ a gracyous werchyng of the holy ghoſt that ſodenly werchith/and in tyme of a moment or a twynkelyng of an eye ryghtyth a frowarde ſoule.and tourneth it fro ghoſtly fylthe to fayrnes vnſeable/and of a ſeruaunte of the fende makyth a ſone of Joye/and of yͤ pryſoner of helle makyth a perceyuer of heuenly herytage not ayenſtondyng all the fleſſhly felynge of this ſynfull ymage that is the bodily kynde.

For thou ſhalt vndſtonde that the ſacramente of baptym or of penaunce is not of that vertue for to lete ⁊ deſtroye vtterly al the ſtirynges of fleſſhly luſtes and paynfull paſſyons that a mannes ſoule neuer fele noo maner riſyng ne ſtyrynges of hem noo tyme/For yf it were ſoo thenne were a ſoule fully refourmed here to the worſhyp of the fyrſte makynge/But that maye not be fully in this lyffe/But it is of that vertue that it clenſeth the ſoule fro all the ſynnes before done/And

yf it be departed fro the body ſauyth it fro dāpnacion. And yf
it dwelle in the body it yeuyth the ſoule grace to ayenſtonde yͤ
ſtirynges of ſynne/and it kepyth it in grace alſo that noo maner
of luſty ſtirynges or of paſſyons that it felyth in the fleſſhe
be it neuer ſoo greuous ſhall dere it ne departe it fro god as
longe as it wylfully ſentyth not therto/Thus ſaynt poul meaned
Ro·viii. whan he ſayd thus/ Nichil dampnacōnis in hiis qui nō
ſcd̄m carnem ambulant/That is. Thyſe ſoules that arne reformed
to the ymage of god in fayth thorugh the ſacramēt
of baptym or of penaūce ſhall not be dampned for felynges
of this ymage of ſynne/ yf it ſoo be that they goo not after yͤ
ſtirynges of the fleſſhe by dede doynge /

¶ That we ſholde byleue ſtedfaſtly refourmynge of this ymage. yf our conſcyence wytneſſe to vs a full forſakyng of ſynne. & a true torning of our wyll to good liuyng/Ca· ix.

Of this refourmynge in fayth ſpekyth ſaynt poul thus
Hebr̄.x. Juſtus ex fide viuit/The rightwiſman lyueth in fayth
That is. He that is made rightfull by baptym or by penaunce
he lyueth in fayth/ whiche ſuffyſeth vnto ſaluacōn and to
Ro·v. heuenly pees as ſaynt poul ſayth/Juſtificati ex fide pacem habemus
ad deū/That is: we that arne ryghted and refourmed
thorugh faythe in cryſte hathe pees and accorde made betwyx
god and vs. noughte ayenſtondynge the vycious felynges of
our body of ſynne/For though this reformyng be pryue and
maye not well be felte here in this lyfe/neuertheleſſe who ſo
trowyth it ſtedfaſtly. and ſhappyth his werkes biſely for to accorde
to his trouth/and that he tourne not ayen to dedely ſyn̄e
Soothly whan the houre of dethe comyth. and the ſoule is departed
fro this bodily lyfe thenne ſhall he fynde it ſooth that
J ſaye now / Thus ſayd ſaynt John in comforte of choſen
ſoules that lyuen here in fayth vnder the felynge of this painfull
ymage/ Kariſſimi. & nunc ſumus filii dei: ſed non dū apparuit
quid erimus/ Scimus autē qm̄ cum criſtus apparuit

tunc apparebimus cum eo ſimiles ei in gloria / That is: My dere frendes we arne now whyle we lyue here the ſonnes of god / for we am refourmed bi faythe in cryſte to his lyckenes But it ſhewyth not yet what we am / but it is all pryue / Neuertheleſſe we knowe well that whan our lorde ſhall ſhewe hym at the laſte daye / thenne ſhall we appere wyth hym lyke vnto hym in endles Joye / If thou wolte wyte thenne yf thy ſoule be refourmed to the ymage of god or noo / by that I haue ſayd thou maye haue entree / Ranſake thy conſcyence. and loke what thy wyll is / for there in ſtondeth all / If it be tourned fro all maner of dedely ſynne. that thou woldeſte for noo thynge wyttyngly and wylfully breke the cōmaundement of god / And for that thou haſte myſdone here before ayenſte his biddynge thou haſte ſhryuen the therof mekely wyth full herte to leue it / and arte ſory that thou dydeſt it / I ſaye thenne ſykerly that thy ſoule is refourmed in faythe to the lyckeneſſe of god /

Ibū.

Zacha. i. c. ūi ad me. co ūtar ad vos.

¶ That all the ſoules that lyuen mekely in the faythe of holy chyrche / and haue her faythe quyckened in loue and charyte ben refourmed by this ſacramente / though it be ſoo that they maye not fele the ſpecyall yefte of deuocyon or of ghoſtly felynge / Caplm x

IN this refourmynge that is oonly in faythe the mooſt parte of choſen ſoules leden her lyfe that ſettē her wyll ſtedfaſtly for to flee all manere of dedely ſynne / and for to kepe hem in loue ⁊ charyte to her euen cryſten / and for to kepe the cōmaundementes of god after her cunnynge / And whan it ſoo is that wycked ſtyrynges and euyll wylles ryſen in her hertes of pryde or of enuye of yre or lecherye / or of ony other hede ſynne they ayenſtonde hem and ſtryuen ayenſt hem by dyſpleyſynge of wyll / ſoo that they folowe not in dede thyſe wycked wylles / And neuertheleſſe yf they falle lyghtly as it were ayenſte her wyll thorugh frelte or vncūnynge / as ſoone her conſcyence greuyth hem and pynyth hem ſoo greuouſly that they mow haue noo reſte tyll they be ſhryuen and maye haue foryeuenes/ Sothly all thiſe ſoules that thus lyuen in this refourmynge and ben founde therin. in the houre of dethe they ſhall be ſaaf/and come to the full refourmynge in the blyſſe of heuen/though it be ſoo that they myghte neuer haue ghoſtly felynge ne Inwarde ſauour. ne ſpecyall grace of deuocōn in all her lyfe tyme/ For elles yf thou ſay that noo ſoule ſhall be ſaaf but it were refourmed in ghoſtly felynge that it myght fele deuocōn and ghoſtly ſauour in god as ſome ſoules don thorugh ſpecyall grace. theñe ſholde fewe ſoules be ſaaf in rewarde of multytude of other/ Nay it is not for to trowe that that for the ſoules that oonly arn deuoute. and bi grace come to ghoſtly felyng. and for noo moo our lorde Jheſu ſholde haue take mankynde/and ſuffred that harde paſſyon of dethe. It had be a lityll purchaas to hym for to haue come fro ſo ferre to ſoo nere/and fro ſoo hye to ſoo lowe for ſoo fewe ſoules Nay his mercy is ſpradde larger than ſoo/ Neuertheles on the contrary wyſe yf thou trowe that the paſſyon of our lorde is ſoo precyous. and his mercy ſomoche that there ſhal noo ſoule be dampned. and namely of noo cryſten man doo he neuer ſoo euyll as ſome fooles wene/ſoothly thou erreſte gretely/

ibū. Therfore goo in the meane and holde the in the myddes. and trow as holy chirche trowyth/ And that is that the mooſt ſynfull man that lyueth in erthe yf he torne his will thorugh grace fro dedely ſynne wyth ſothfaſte repentaunce to the ſeruyſe of god/he is refourmed in his ſoule / And yf he deyed in that ſtate he ſhall be ſaaf/ Thus behighte our lorde by his prophete ſayenge thus/ In quacūqȝ hora conuerſus fuerit peccator & ingemuerit. vita viuet et non morietur/ That is/ In what tyme that it be that the ſynful. man is tourned to god fro ſyñe and he haue ſorow therfore he ſhall lyue. and he ſhal not deye endleſly/ And on the other ſyde who ſoo lyuyth in dedely ſyñe

who is reformed and who not.

xxviii

And wylle not leue it ne amende hym therof: ne receyue the ſacrament of penaunce/or elles yf he receyue it he takyth it not ſoothfaſtly for the loue of god/that is for the loue of vertue ⁊ clenneſſe but oonly for drede or ſhame of the worlde/or for drede oonly of paynes of helle/he is not refourmed to the lykneſſe of god/And yf he deye in that plyghte he ſhall not be ſaaf/His trouth ſhall not ſaue hym/for his trouthe is dede and lackyth loue. and therfore it ſeruyth hym not / But they that haue trouth quyckened wyth loue ⁊ charyte arn refourmed to the lyckeneſſe of god. though it be but the leeſt degree of charite. as arn ſymple ſoules the whiche felen not the yeft of ſpeciall deuocyon ne ghoſtly knowynge of god / as ſome ghoſtly men done : but trowen generally as holy chirche trowith. and knowyth not fully what that is. for it nedeth not to hem.

And in that trowyth they kepe hem in loue and charytee to her euen cryſten as they maye/ and fleen all dedely ſynne after her cũnynge/and doen the dedes of mercy to her euen cryſten All thiſe longen to the blyſſe of heuen/For it is wryttē in the apoc. thus. Qui timetis deum puſilli et magni laudate eum Apoc.19 This is/ye that dreden god bothe ſmale ⁊ grete thanke hym. By grete arn vnderſtonde ſoules that arn profytyng in grace or elles perfyte in the loue of god. the whiche arn refourmyd in ghoſtly felynge: By ſmale arn vnderſtonde ſoules vnperfyte of worldly men ⁊ wymmen. and other that haue but a childis knowynge of god and full lytyll felynge of hym. but arn broughte forth in the boſom of holy chyrche and nouryſſhed wyth the ſacramente as chyldrene arn fedde wyth mylke/ All thiſe ſhold loue god and thanke hym for ſaluacōn of her ſoules by his endeles mercy ⁊ goodneſſe/ For holy chirche that is moder of all thyſe and hath tender loue to all her chyldern gooſtly prayeth and aſketh for hem all tenderly of her ſpowſe that is Jheſu and geteth hem hele of ſoule thorugh vertue of his paſſyon/And namly for hem that can not ſpeke for hem ſelfe by ghoſtly prayer for her nede/Thus I fynde in the goſpell. That the woman of Chanee aſked of our lorde hele to her doughter that was traueyled wyth a fende/and our lorde made fyrſte daūgeour by cauſe ſhe was an alyene/Neuertheleſſe ſhe ceaſed not for to crye till our lorde had graūted her aſkynge.and ſayd to her thus.A woman moche is thy trouth be it to yͤ right as yͧ wolt /In the ſame hour was her douzter hole. This woman betokenith holy chirche that aſketh helpe of our lorde for ſymple vncūnynge ſoules that are traueyled wyth temptacōn of the worlde/and can not ſpeke perfitly to god by feruour of deuocyon ne brennyng loue in contemplacyon/And though it ſeme that our lorde make daūgeour fyrſte by cauſe that they am as it were alyened fro hym/ neuertheleſſe for the grete trouthe ⁊ deſerte of holy chyrche he graūteth to her all that ſhe wyll/And ſoo am thyſe ſymple ſoules that trowen ſtedfaſtly as holy chirche trowyth/⁊ putten hem fully in the mercy of god/and mekē hem vnder the ſacramēt and lawes of holy chyrche made ſaaf thorugh prayer and trouth of her moder holy chirche/

¶ That ſoules refourmed neden euer to fyghte and ſtryue ayenſte the ſtirynge of ſynne whyle they lyuen here / And how a ſoule maye wyte whan it aſſentyth to the ſtirynge.and whan not/ Capl̄m xi.

hbū

This refourmyng in fayth is lyghtly goten/but it maye not ſo lyghtly beholde/ And therfore what man or woman that is refourmed to the lickeneſſe of god in trouth moche traueylle and beſyneſſe muſt they haue yf they wyll kepe this ymage hole ⁊ clene that it falle not downe ayen thorugh weykeneſſe of wyll to the ymage of ſynne/He maye not be ydle ne rekles for the ymage of ſynne is ſoo nere feſtnyd to hym/and ſoo contynually preſſyth vpon hym by dyuerſe ſtyrynges of ſynne/that but yf he be ryght well waare he ſhall full lyghtly thorough aſſente falle ayen therto/ And therfore hym nedeth euer be ſtryuynge and fyghtynge ayenſte wycked ſtirynges of this ymage of ſynne/and that he make none accorde therwyth/ne take noo frēdſhyp to it for to be buxum to his vnſkylfull biddynges/For yf he doo he begyleth hymſelf But ſoothly yf he ſtryueth wyth hem hym nedeth not moche drede of aſſentynge/For ſtryfe brekyth pees and fals accorde. It is good that a man haue pees wyth all thynge ſauf wyth ☞ the fende and wyth this ymage of ſyn̄e/for ayenſte hem hym nedeth euer fighte in his thoughte and in his dede tyll he haue geten on hem the mayſtry.and that ſhal neuer be fully in this lyfe/ as longe as he bereth and felyth this ymage/ I ſaye not but that a ſoule maye thorugh grace haue the hier honde ouer this ymage ſoo ferforthe that he ſhall not folowe ne ſente to the vnſkylfull ſtirynges of it/But for to be ſoo clene delyuerde fro this ymage that he ſholde fele noo ſuggeſtyon ne Janglynge of fleſſhly affeccyon ne of vayne thoughte noo tyme maye noo man haue in this lyfe / I hope that a ſoule that is refourmed in felynge by rauyſſhyng of loue in contemplacyon of god maye be ſoo ferre fro the ſenſualyte and fro vayn ymagynacōn aad ſoo ferre drawen out and departed fro the fleſſhly felynge for a tyme that it ſhall not fele but god/ but that laſteth not euer/And therfore ſaye I that euery mā behoueth ſtryfe ayenſte this ymage of ſynne/and namely he that is refourmed in fayth oonly that ſoo lyghtly maye be diſceyued therwyth/In the perſone of whiche men ſayth ſaynt poul/Caro concupiſcit aduerſus ſpiritū et ſpūs aduerſus carnē That is:A ſoule refourmed to the lickeneſſe of god fightith ayenſte the fleſſhly ſtirynges of this ymage of ſynne/and alſo this ymage of ſynne ſtryueth ayenſt the wyll of the ſpiryte This manere of fyghtynge of this double ymage ſaynt poul knewe whan he ſayd thus/Inueni legem in membris meis repugnantē legi mentis mee et captiuantem me ducentem in legem peccati/That is/ I haue founde two lawes in myſelf

ye ſhalt h
no peac' wt
feend ow

Gal. v.

One lawe in my ſoule wythin / and a nother in my fleſſhly
lymmes wythoute fyghtynge wyth it that ofte ledeth me as a
wretched pryſoner to the law of ſynne/ By thiſe two lawes
in a ſoule I vnderſtonde this double ymage / By the lawe of
the ſpiryte I vnderſtonde the reaſon of the ſoule whan it is refourmed
to the ymage of god / By the lawe of the fleſſhe I
Ro.vii. vnderſtonde the ſenſualytees whiche I calle the ymage of ſynne/
In thiſe two lawes a ſoule refourmed ledeth his lyf as saynt
poul ſayth/ Mẽte enim ſeruio legi dei. carne enim legi peccati/
In my ſoule that is in my wyll and in my reaſon I ſerue
to the lawe of god/ but in my fleſſhe that is in my fleſſhli
appetyte I ſerue to the lawe of ſynne/ Neuertheles that a ſoule
refourmed ſhal not diſpeyre though he ſerue to the lawe of
ſynne by felynge of the vicyous ſenſualyte ayenſte the wyll
of the ſpiryte by cauſe of corrupcõn of the bodily kynde. ſaynte
Ro.vii. poul excuſyth it ſayeng thus of his owne perſone/ Non enī
quod volo bonum hoc ago. ſed malum quod odi hoc facio.
Si autẽ malum quod odi hoc facio. nõ ego operor illud ſed
quod habitat in me peccatũ/ I doo not that good that I wolde
doo. That is. I wolde fele noo fleſſhly ſtiryng. and that doo
I not/ But I doo that euyll that I hate. That is: The ſynful
ſtirynges of my fleſſhe I hate/ and yet I fele hem / Neuertheleſſe
ſith it is ſoo that I haue the wicked ſtirynges of my fleſſhe/
and yet I fele hem and ofte delyte in hem ayenſt my will
they ſhall not be reherced ayenſte me for dampnacõn as yf I
had done hem/ And why: For the corrupcyon of this ymage
of ſynne dooth hem. and not I. Soo ſaynt poul in his perſone
comforteth al ſoules that thorugh grace arn refourmed in faythe
that they ſholden not tomoche drede the bourden of thys
ymage wyth the vnſkilfull ſtirynges therof/ yf it ſoo be they
ſente not wylfully therto/ Neuertheleſſe in this poynte many
ſoules that arne refourmed in trouthe arne oft tymes moche
tormented ⁊ trowbled in vayn as thus/ Whan they haue fel

ne fleſſhly ſtirynges of pryde or enuye of coueytyſe or lechery or of ony other hede ſyn̄e. they wote not ſomtyme whether they ſente therto or noo ⁊ that is noo grete wond/ For in tyme of temptacōn a freel mānis thought is ſoo trowbled ⁊ ſoo ouerlayed that he hath noo clere ſyght ne fredom of hymſelf/ but is takē ofte wyth likyng vnwarly. ⁊ gooth forth a grete whyle or thēne he perceyue it/ And therfore fallē ſomme in dowte ⁊ dwere wheđ they ſyn̄ed in tyme of temptacyon or noo/ As ayenſt this poynt I ſaye as me thynke/ that a ſoule maye haue aſſayeng in this manere wheđ that he aſſente or noo/ If it be ſoo that a man is ſtired to ony maner of ſynne. and the likinge is ſoo grete in his fleſſhly felyng that it trowblith his reaſon. ⁊ as it were wyth maiſtry ocupyeth the affeccōn of ẏ ſoule/ neuertheles he kepyth hym that he foloweth not in dede/ ne he wold not yf he myght but is rather paynfull to him for to fele the likyng of that ſyn̄e. ⁊ fayne he wolde put it awaye yf he myght/ And thēne whan ẏ ſtiryng is ouerpaſed he is glad ⁊ wel payed that he is delyuerde of it/ by this aſſay may he wyte. that were the likyng neuer ſoo grete in the fleſſhly felyng that he aſſented not ne ſyn̄ed not namly dedely. Neuertheles a remedie there is ſiker to ſuche a ſymple ſoule that is marred in itſelf ⁊ can not helpe it ꝥ he be not to bolde in himſelf vtterly wening ꝥ ſuche fleſſhly ſtiryng wᵗ likyng are no ſyn̄es. for he myȝt ſo falle into rechelesnes ⁊ into fals ſikernes. Ne alſo ꝥ he be not to dredful ne to ſymple in witte for to deme hem al as dedely ſyn̄es nor as grete venyals for nother is ſoth. but ꝥ he holde hē all as ſyn̄es ⁊ wretchidnes of hymſelf. ⁊ that he haue ſorow for hē ⁊ be not to beſy for to deme hē nother dedeli ne veniall. But yf his cōſcience be gretly greued that he haſtily goo ⁊ ſhewe to his confeſſour in generall or in ſpecyall ſuche ſtirynges. ⁊ namly euery ſtiryng that begyn̄eth to feſten ony rote in the herte ⁊ mooſt ocupieth it for to drawe it downe to ſynne ⁊ worldly vanytee/ And thenne whan he is thus

ſhryuen generally or ſpecyally trowe theñe ſtedfaſtly that they
ben foryeuen. ⁊ diſpute nomore aboute hem that arn paſſed ⁊
foryeuen whether they were dedely or venyall. But that he be
more beſye to kepe hym better ayenſt hem that arn commynge
And yf he doo thus theñe maye he come to reſte in cõſcyence/
But theñe ſome arn ſo fleſſhly ⁊ ſo vncũnyng that they wolde
fele or ſee or here her foryeuenes of her ſyñes as openly as
they myght fele ⁊ ſee a bodily thing/And for aſmoche as thei
fele it not ſoo therfore they falle ofte in ſuche weeres and doubtes
of hemſelf ⁊ neuer maye come to reſte/and in that arn
they vnwiſe.for fayth gooth before felyng/Our lord ſaid to
M.ix. a man that was in the palſey whã he helyd hym thus/Cõfide
fili remittũt tibi pccã tua/ That is:Sone trowe ſtedfaſtly
thy ſyñes arn foryeuen ẏ/He ſayd not to hym ſee or fele how
thy ſyñes arn foryeue the/for the foryeuenes of ſyñes is won
ghoſtly ⁊ vnſeable thorugh the grace of ẏ holy ghoſt.but trowe
it/Ryght on the ſame wyſe.euery man that wyll come to reſte
in conſcyence hym behouith fyrſte yf he doo that in hym is
trowe wythout ghoſtly felyng foryeuenes of his ſyñes/ And
yf he fyrſte trowe it/he ſhall afterwarde thorugh grace fele it.
Iſay.vii ⁊ vnderſtonde it that it is ſoo. Thus ſayd the apoſtle/Niſi crederitis
nõ intelligetis/That is:But yf ye fyrſt trowe ye may
not vndſtonde/Trouth gooth before ⁊ vnderſtõdyng comyth
after/the whiche vnderſtondyng that I calle the lyght of god
yf it be gracyous a ſoule maye not haue but thorugh grete
M.v. cleñeſſe as our lorde ſayth/Beati mũdo corde qm̃ ipſi deũ videbũt/
Bleſſyd be clene of herte for they ſhall ſee god.not with
her fleſſhly eye but wyth the Inner eye that is vnderſtonding
cleñſed ⁊ lyghted thorugh grace of the holy ghoſt for to ſee ſothfaſtnes.
ẏ whiche cleñes a ſoule maye not fele but yf he haue
Act.xv. ſtable trouth goyng befor̃ as thapoſtle ſaith/Fide mũdãs corda
eoꝝ.That is our lorde cleñſeth ẏ hertes of his choſẽ thorugh
fayth/therfore it is nedfull ẏ a ſoule trowe fyrſt ẏ reformyng

of himſelf made thorugh the ſacramente of penaunce though he ſee it not/and that he diſpoſe hymſelf fully for to lyue rightfully ⁊ vertuouſly as his trouth aſkyth/ſoo that he may after come to ſyghte ⁊ to the refourmyng in felynge/

That this ymage is bothe fayr ⁊ fowle whyles it is in this lyfe here though it be refourmed/And of dyuerſyte of felynges pryuely had betwene thiſe ſoules that ben refourmed and other that ben not/Capl'm xii.

Fayr is mānes ſowle.and fowle is a mānes ſoule/Fayr in as moche as it is refourmed in fayth to the lickenes of god/But it is foule in aſmoche as it is medled wyth fleſſhly felynges ⁊ vnſkylfull ſtirynges of this fowle ymage of ſynne/Fowle wythout as it were a beeſt/fair wythin lyke to an angell/Fowle in felynge of the ſenſualyte/fayr in trouth of the reaſon/Foule for the fleſſhly appetyte.fayr for the good wyll/Thus fayr ⁊ thus foule is a choſen ſoule/ſayeng holy wrytte thus/Nigra ſū ſed formoſa filie Ierl'm ſicut tabernacula cedar et ſicut pellis ſalomonis/That is.I am blacke but I am fayr ⁊ ſhaply ye doughter of Ierl'm as the tabernacles of cedar as the ſkyñe of ſalomon/That is ye angels of heuē that am doughters of the hye Ierl'm wonder not on me ne diſpyce me not for my blacke ſhadowe/For though I be blacke wythout by cauſe of my fleſſhly kynde as is a tabernacle of cedar/Neuertheles I am full fayr wythin as the ſkyñe of ſalomon.for I am refourmed to the lyckenes of god/By cedar is vnderſtonde a reproued ſoule the whiche is a tabernacle of the deuyll/By ſalomon is vnderſtonde our lorde Iheſu For he is pees and peaſyble/By the ſkynne of ſalomon is vnderſtonde a bleſſyd angell in whom oure lorde dwellyth/And is hydde as is the lyfe hydde in the ſkynne of a quycke body/And therfore is an aungell lyckened to a ſkynne/

Cant.i.

Thenne maye a choſen ſoule wyth meke truſte in god ⁊ gladenes of herte ſaye thus/Though I be blacke bi cauſe of my

Cant.i.

body of ſyñe as a reproued ſoule þ is one of the tabernacles of the fende/neuertheles I am within full fayr thorugh trouthe ⁊ good wyll lyke to an angell of heuen / For ſoo ſayth he in a nother place/ Nolite conſiderare me qđ fuſca ſũ. q̃m decolorauit me ſol. That is: Beholde me not that I am ſwart for the ſonne hath defaded me/ The ſoñe makyth a ſkynne ſwarte oñly wythout and not wythin/and it betokenith this fleſſhly lyfe/ Therfore ſayth a choſen ſoule thꝰ/ Repreue me not for I am ſwart. for the ſwartneſſe that I haue is all wythoute of touchyng ⁊ of berynge of this ymage of ſynne/ but it is noo thynge wythin/ And therfore ſoothly though it be ſoo þ ☞ a choſen ſoule reformed in fayth dwelle in this body of ſiñe and fele the ſame fleſſhly ſtirynges/ and vſe the ſame bodily werkes as doth a tabernacle of cedar ſoo ferforth that in mãnes dome there ſholde noo dyfference be bytwyx that one and that other. Neuertheles within in her ſoules there is a ful grete dyuerſite. and in the ſyghte of god there is ful moche twinnynge/ But the knowyng of this whiche is one and whiche is other is oonly kepte to god : for it paſſeth mannes dome ⁊ mañes felynge/and therfore we ſhall noo man deme as euill for that thynge that maye be vſed bothe euyll ⁊ well. A ſoule that is not reformed is take ſoo fully wyth the loue of the worlde/and ſoo moche ouerlayed wyth the likynge of his fleſſhe in all his ſẽſualyte that he cheſyth it as a full reſte of his herte. and in his pryue meanynge he wolde not elles haue but þ he myght euer be ſyker therof. He felith noo lycour of grace ſtirynge him for to lothe his fleſſhly lyf ne for to deſire heuenly blyſſe/ And therfore I may ſay that he bereth not this ymage of ſyñe/but he is borne of it as a man that were ſeke and ſoo weyke that he myghte not bere hymſelfe / And therfore he is layed in a bedde and borne in a lytere / Ryght ſoo ſuche a ſynfull ſoule is ſoo weyke and ſoo vnmyghti for lackyng of grace that he maye neyther meue honde ne fote for to doo

carna-
les nota
te . ſepe.

ony good dede:ne for to ayenſtonde by diſpleſyng of wyll the leeſt ſtirynge of ſynne whan it comyth / but it falleth downe therto as it were a beeſt vpon careyne/ But a ſoule that is refourmed though he vſe his fleſſhly wyttes / and fele fleſſhly ſtirynges/neuertheleſſe he lotheth hem in his herte·for he wolde for noo thynge fully reſte in hem / but he fleeth the reſte as the bitynge of an adder/and had leuer haue his reſt and the loue of his herte in god yf that he cowde·and ſomtyme deſyreth therto/and often grutcheth of the lykynge of this lyfe for loue of the lyfe euerlaſtynge/ This ſoule is not borne in this ymage of ſynne as a ſeke man though he fele it.but he beryth it/For thorugh grace he is made myghty ⁊ ſtronge for to ſuffre and bere his body wyth all the euyll ſtirynges of it wythoute hurtynge or defoylynge of hymſelf/and that is in aſmoche as he loueth hem not.ne foloweth hem not· ne ſēteth not to hem the whiche arn dedely ſynnes as a nother dooth/ This was bodily fulfylled in the goſpel of a man that was in the palſye.and was ſoo feble that he myghte not goo/ and therfore was he layed and borne in a lytere and broughte to our lorde/ And whan our lorde ſawe hym in myſcheyf of his goodneſſe he ſayd to hym/ Surge et tolle grabatum tuū et vade in domum tuā/ That is: Riſe vp and take thy bedde and goo in to thy hous/ And ſoo he dyde.and was hole / And ſoothly right as this man bare vpon his backe whan he was made hole the bedde that before bare hym/ Right ſoo it maye be ſayd ghoſtly that a ſoule refourmed in fayth berith this ymage of ſynne the whyche bare hym before/ And therfore be not adradde to moche of thy blackeneſſe that thou haſte of beryng of this ymage of ſynne. But as ayenſte the ſhame ⁊ the dyſcōforte that ỹ haſt of the beholdyng of it/and alſo ayen vpbraydyng that thou feliſt in thy hert of thy ghoſtly enmyes whan thei ſay to the thꝰ/ where is thy lord Jhūs. what ſekeſt ỹ. wher is ỹ fairnes that ỹ ſpekeſt of· what feliſt ỹ ouȝte but blindnes

Joh.v.

of ſynne/ where is that ymage of god that thou ſayeſt is refourmed in the/ Comforte thiſelfe and be faythfull ſtyfly as I haue before ſayd/ And yf thou doo ſoo thou ſhalt by this trouth deſtroye all the temptacyons of thyn enmyes/ Thus ſayte the appoſtle poul. Accipe ſcutū fidei in quo omnia tela hoſtis nequiſſima poteris extinguere/ That is: Take to the a ſhelde of ſtedfaſte trouth thorugh the whiche thou may quenche al the brennyng dartes of thyn enmye/

Eph̄.6.

¶ Of thre manere of men of the whiche ſome ben not refourmed/ and ſome ben refourmed oonly in fayth/ and ſome in fayth and in felynge/ Capl̄m xiiii.

By this that I haue ſaid maye thou ſee that after dyuers partyes of the ſoule arne dyuers ſtates of men/ Some men arne not refourmed to the lyckeneſſe of god/ and ſome arne refourmed to the lyckeneſſe of god/ And ſome arn refourmed oñly in fayth/ and ſome arne refourmed in fayth and in felynge/ For thou ſhalt vnderſtonde that a ſoule hath two partyes/ That one is called ſenſualyte and that is fleſſhly felynge by the fyue outewarde wyttes/ the whiche is comon to man and to beeſt/ Of the whiche ſenſualyte whan it is vnſkilfully and vnordynatly ruled is made the ymage of ſynne/ whan it is not ruled after reaſon/ for thenne is the ſenſualyte ſyñe/ That other partye is called reaſon/ and that is departed in two/ In the ouer partye ⁊ in the nether/ The ouer partye is lickened to a man/ for it ſholde be mayſter and ſouereyne and that is propirly the ymage of god/ For by that oonly the ſoule knowyth god and louyth hym/ And the nyther is lyckened to a woman/ for it ſholde be buxum to the ouer partye of reiſon/ as woman is buxum to mā/ and that lyeth in knowyng and rulynge of erthly thynges for to vſe hem diſcretly after nede ⁊ for to refuſe hem whā it is noo nede. for to haue euer with it an eye vpwarde to the ouerpartie of reaſon with drede ⁊ reuerence for to folow it. Now maye I ſaye yͭ a ſoule

11

[illegible]

that lyueth after likynges and the luſtes of his fleſſhe / as it were an vnſkylfull beeſt.and neyther hath knowyng of god ne deſyre to vertues ne to good lyuynge. But is all blynded in pryde / frette wyth enuy . ouerlayed wyth coueytyſe / defoyled wyth lecherye/and other grete ſynnes/Is not refourmed to yͤ lyckeneſſe of god/ for it lyeth and reſteth fully in the ymage of ſynne.that is ſenſualyte/ Another ſoule that dredeth god/ and ayenſtondeth dedely ſtirynges of the ſenſualyte/and foloweth hem not/But lyueth reſonably in ruelynge and gouernaunce of worldly thynges/ and ſetteth his entente and hys wyll for to pleyſe god bi his outwarde werkes is refourmed to the lykneſſe of god in faythe/And though he fele the ſame ſtirynges of ſyn̄e as that other dooth/it ſhall not dyſeaſe him for he reſteth not in hem as that other dooth / But a nother ſoule that fleeth thorugh grace all dedely ſtyrynges of the ſenſualyte and venyals alſo ferforth that he felyth hem not is refourmed in felynge/for he folowyth the ouerparty of reaſon in beholdynge of god and ghoſtly thynges.as I ſhall telle the afterwarde/

¶ How men that ben in ſynne forſhapen hemſelfe in to dyuerſe beſtes lyckeneſſe/And they bē called the louers of the worlde/Capl'm xiiii.

A Wretchyd man is he thenne that knowyth not the worthyneſſe of his ſoule ne wylle not knowe it/ how it is mooſt worthy creature that euer god made oute take an angell whom it is lyke to. hye aboue all other kynde bodily . to the whiche noo thynge maye ſuffyſe as full reſte / but oonly god/And therfore he ſholde noo thynge loue ne lyke but hym oonly/ ne coueyte ne ſeke but how he myghte be refourmyd to his liknes.but for he knowith not this .therfore he ſekyth ⁊ coueytith his reſt ⁊ his likyng outwarde in bodily creatures werſe than hymſelf is/ Unkyndly he dooth ⁊ vnreſonably he ☞ werkith ꝧ leuith the ſouereyn gode ⁊ euerlaſtyng lyfe ꝧ is god vnſought and vnloued vnknowen and vnworſhypped. and cheſyth his reſte ⁊ his blyſſe in a paſſynge delyte of an erthely thynge / Neuertheleſſe thus done all the louers of this worlde that haue her ioye ⁊ her blyſſe in this wretchyd lyffe/ Some haue it in pryde ⁊ vaynglory of hemſelf/ that whan they haue loſte the drede of god they traueyle ⁊ ſtudye nyght ⁊ day how they mow come to worſhyppe ⁊ prayſyng of the worlde/and maken noo force how it be ſoo that they myght come therto and ouerpaſſe all men eyther in clergye or in crafte in name or in fame. In ryches or in reuerence. in ſouereynte ⁊ maſterſhyp. in hye ſtate ⁊ lordſhyp/ Some men haue her reſte in ryches and in outragyous hauour of erthly good. and ſettē her hertes ſoo fully for to gete it. that they ſeke not elles but how they myghte come therto/ Some haue her lykynge in fleſſhly luſtes of glotenye ⁊ lecherye and in other bodily vnclennes/ And ſome in oo thyng and ſome in a nother. And thus wretchydly thiſe that done thus forſhapen hemſelf fro the worthynes of man. and torne hem in to dyuers beſtes lyckenes/ The proude mā is torned into a lyon for pride. for he wold be drade ⁊ worſhypped of all men/ and that noo man ayenſtonde yͤ fulfyllyng of his fleſſhly wyll nother in worde ne in dede/ And yf ony man wolde lette his myſprounde wyll. he wexith felle ⁊ wrothe. and woll be wrokē of him as a lyon wrekith hym on a lityll beeſt/ This man that doth thus is noo man for he doth vnreſonably ayenſte the kynde of a man/and ſo he is tourned ⁊ tranſfourmed in to a lyon/ Enuyous ⁊ angry men arn torned in to houndes thorugh wrath/ an enuye that berkyth ayen her euen cryſtē and bityth hem by wycked ⁊ malicyous wordes/ and greuyth hem that haue not treſpaſſed wyth wrongfull dedes harmynge hem in body ⁊ in ſoule ayēſte goddis biddyng/ Some men arne forſhapen in to aſſes yͭ arne ſlowe to the ſeruyſe of god. and euyll wylled for to doo ony good dede to her euen cryſten/ They arn redy ynough for to renne for worldly profyte ⁊ for erthly worſhyp or for pleſſaūce of an erthly mā/But for ghoſtly mede· for helpe of her owne ſoules:or for the worſhyp of god they are ſoone yrke they woll not therof/And yf they oughte done they goon but a paſe and wyth frowarde wyll/Some are torned in to ſwyne for they are ſoo blynde in wytte ⁊ ſo beſtly in maners that they haue noo drede of god: but folowen oūly the luſtes ⁊ lykynges of her fleſſh/and haue noo rewarde to the honeſte of man/ne for to rule hem after the byddynge of reaſon/ ne for to reſtrayne the vnſkylfull ſtirynges of the fleſſhly kynde.but aſſone as a fleſſhly ſtirynge comyth of ſyñe they are redy for to falle therto and folowe as ſwyne done/Some men are torned in to wulfes that lyuen by raueyn as fals couetous men done that thrugh mayſtry ⁊ ouerledynge robben her euen criſtē of her worldly goodes/Some men are torned in to foxes as fals men ⁊ deceyuable men that lyuen in trecherye ⁊ gyle /All thiſe and many other moo that lyuē not in drede of god .but breken his cōmaūdementes forſhapen hemſelf fro the liknes of god/and maken hem lyke to beſtes·ye ⁊ worſe than beſtes for they are lyke to the fende of helle/And therfore ſothly thyſe men that lyuen thus yf they ben not refourmed whan the hour of dethe cometh·and the ſoules of hem are departed fro the bodies.theñe ſhall her eye be opened that is now ſtopped wyth ſyñe/and thenne ſhall they fele ⁊ fynde the payne of her wretchydnes that they lyued in here/And for aſmoche as the ymage of god was not refourmed thrugh the ſacramente of penaūce in hem neyther in fayth ne in felynge here in this lyfe they ſhall be as curſed caſte oute fro the bleſſyd face of our creatour/and they ſhall be dampned with the deuyll in to the depneſſe of helle there for to be without ende/Thus ſayth ſaynt Iohn in thapocalipſe/Timidis et incredulis execratis ⁊ homicidis fornicatoribus veneficis et ydolatris ⁊ omībz mendacibz pars illoꝝ erit in ſtagno ardenti igne ⁊ ſulphure.That

Apo c.xxi·

is. To prowde men ⁊ myſtrowyng men.to cursed and to mēſleers.to lecherous ⁊ couetous.to poyſeners ⁊ worſhyppers of mawmetes.and to all fals lyers her dele ſhall be wyth the deuyll in the pytte of helle brēnynge wyth fyre ⁊ brymſton/ If yͤ louers of this worlde wolde ofte thynke on this how all thys worlde ſhall paſſe ⁊ drawe to an ende.and how all wycked loue ſhall be harde punyſſhed.they ſholde wythin ſhorte tyme loth all worldly luſtes that they now moſt lyke/and they ſholde lyfte vp her herte for to loue god/⁊ they wolde beſyly ſeke ⁊ traueylle how they myghte be refourmed to his lyckenes or they paſſe hens/

¶ How louers of this worlde vnable hem in dyuers maners to the refourmyng of her owne ſoule/ Capl̄m xv

But now ſayth ſome of hem thꝰ. I wold fayne loue god ⁊ be a gode man ⁊ forſake the loue of the worlde yf that I myghte/but I haue noo grace therto. If I had the ſame grace that a good man hath I ſholde doo as he dooth/ But for I haue it not.therfore I maye not/⁊ ſoo it is not to me to wyte but I am excuſed/ Unto thiſe mē I ſay thꝰ Soth it is as they ſaye that they haue no grace/and therfore they lyen ſtyll in her ſyñe ⁊ maye not ryſe oute/ But that auayleth hem not ayenſt god.for it is her owne defawte/ They vnable hem by dyuers wayes ſomoche that the lighte of grace maye not ſhine to hē ne reſt in her hertes. For ſome are ſo frowarde that they woll noo grace haue:ne they woll noo good men be/ For they wote wel that yf they ſholde be good men they muſt nedes forbere the grete likyng ⁊ the luſte of this worlde that they haue in erthly thynges/and that woll they not. For hem thynken it is ſoo ſwete that they woll not forgoo it /

And alſo they muſte nedes take werkes of penaunce / As in faſtynge ⁊ wakynge ⁊ prayenge/ And many other goode dedes doynge ⁊ In chaſtyſynge of theyr fleſſhe/And in wythdrawynge of theyr fleſſhly wyll/and that maye they not doo / For it is made ſoo ſharpe and ſoo dredfull to her thynkynge that they vggen & lothen for to thinke vpon it/and ſoo cowardly & wretchydly dwelle they ſtylle in her ſyñe / Some wolde haue grace as it ſemith and begyñen to able hem therto.but her wyll is wonder weke/For aſſone as ony ſtyrynge of ſyñe comyth though it be contrary to the biddynge of god.they falle anone therto/for they are ſo bouñde thurgh cuſtome by oft fallynge and ofte aſſentynge to ſyñe before:that hem thynke it impoſſyble for to ayenſtõde it/and ſoo feyned hardnes of perfourmyng wekyth her will.and ſmytith it downe ayen: Some alſo felen ſtyrynge of grace. as whan they haue bityng of conſcyence for her euyll lyuyng.& that they ſholde leue it But that is ſoo paynfull to hem & heuy that they woll not ſuffre it ne abyde it:but they flee therfro & foryete it yf they may ſoo ferforth that they ſeke likynge & comforte outwarde in fleſſhly creatures.ſoo that they ſholde not fele this bityng of cõſciẽce wythin her ſoule/And more ouer ſome men are ſo blynde & ſoo beſtly that they wene there is none other lyf but this.ne that there is noo ſoule other than of a beſt/& that the ſoule of a mã deyeth wyth the body as the ſoule of a beeſt/and therfore they ſaye:Ete we.drynke we:& make we mery here/for of this lyfe we bẽ ſyker: we ſee none other heuen/Sothly ſuche are ſome wretches that ſayen thus in her hertes/ though they ſaye it not wyth her mouth/Of the whiche men the prophete ſayth thꝰ/Dixit inſipiẽs in corde ſuo nõ eſt deꝰ/That is/yͤ vnwyſe man ſayd in his herte:there is noo god/This vnwiſe mã is euery wretchyd mã that lyueth & loueth ſyñe.and cheſith the loue of this worlde as reſt of his ſoule: he ſayth there is noo god/not with his mouth.for he woll ſpeke of hym ſome tyme whan he fareth wel fleſſhly as it were in reuerence whã he ſayth bleſſyd be god/ Somtyme in dyſpyte whan he is angry ayenſt god or his euẽcryſten.and ſweryth by his bleſſyd body or ony of his mẽbres/But he ſayth in his thought that there is noo god / and that is eyther for he weneth that god ſeeth not his ſyñe.or that he wyll not punyſſhe it ſo harde as holy wrytt ſayth/or that he woll foryeue hym that ſyñe though he ſee it not/or elles that there ſhall noo cryſten man ☞ be dãpned doo he neuer ſoo euyll/Or elles yf he faſt our lady faſte.or ſaye euery daye a certeyn oryſon/ or here euery daye ii. maſſes or iii.or do a certain bodily dede as it were in worſhip of god.he ſhall neuer goo to helle doo he neuer ſomoche ſyñe though he forſake it not/this man ſayth in his herte that there is noo god/But he is vnwyſe as the prophete ſayth/ For he ſhall fele ⁊ fynde in paine that he is a god whom he forgate ⁊ ſette nought by/but ſette by the wele of the worlde as the prophete ſayth/Sola vexacio dabit intellectũ auditui/That J.xxviii is:Only payne ſhall yeue vnderſtondynge/For he that knowyth not this here ne woll not knowe it : ſhall well knowe it whan he is in payne.

¶ A lityll counſeyle how louers of this worlde ſholde doo yf they woll be refourmed in her ſoule byfore her partyng hens

Caplm xvi.

Thyſe men though they wote well that they arne out of grace ⁊ in dedely ſyñe they haue no care ne ſorow ne thoughte therfore.But they make fleſſhly myrth ⁊ worldly ſolace aſmoche as they maye/And the ferder they ben fro grace yͤ more myrthe they make/⁊ perchaũce ſomme holdẽ hem wel payd that they haue noo grace that they maye as it were the more fully ⁊ freely folow the lykyng of fleſſhly luſtes.as though god were a ſlepe ⁊ myghte not ſee hem/And this is one of yͤ mooſt defawte that maye be/And thus by her owne frowardenes they ſtoppe the lyghte of grace fro her owne ſoule that it maye not reſte therin/the whiche grace in aſmoche as in it is ſhyneth to all ghoſtly creatures redy for to entre in there it is receyued:as the ſoñe ſhyneth ouer all creatures bodily ther Iohis:1. it is not letted/thꝰ ſayth ſaynt John in the goſpel.Lux in tene bris lucet et tenebre eā non cōprehenderūt/That is/the lyghte of grace shyneth in derknesse/that is to meñes hertes that are derke thurgh synne/But the derknesse taketh it not/That is thise blynde hertes receyue not ẏ gracyous lyghte. ne haue not the profyte of it. But ryght as a blynde man is vmbilapped wyth the lyghte of the soñe whan he stōdeth therin. & yet seeth it not, ne hath noo profyte therof for to goo therby/right soo ghostly a soule blynded wyth dedely synne is all vmbylapped wyth this ghostly lyghte. & yet he is neuer the better/ for he is blynded & woll not see ne knowe his blyndenesse/And that is one of the moost lettynge of grace. that a wretchyd mā woll not be a knowe of his owne blyndnesse for pryde of hymself or elles yf he knowe it he chargeth not. but makyth myrthe & game as he were ouer all syker/Therfore vnto al thise men that are thus blynded & boūde wyth the loue of this worlde /& are fowle forshape fro the fayrhede of man I saye & coūseyle that they thynke on her soule. & that they able hem vnto grace al moche as they maye. and that maye they doo vpon this wyse yf that they woll/Whan that they fele hemself out of grace & ouerlayed wyth dedely syñe. thenne that they thynke what myschepf & what peryll it is to hem for to be put out of grace & departed fro god as they ben/ For there is no thyng that holdeth hem fro the pytte of helle that they ne sholde right soone falle therin but a bare syngyll threde of this bodily lyfe wherby they hange/What lyghtlyer may be lost than a sengyl threde may be broken in two / For were the breth stopped in her body. & that may lyghtly falle. her soule shall passe forth & and ne be in helle wythoute ende/ And yf they wolde thynke thus they sholde quake & shake for drede of the ryghtfull domes of god. & of the harde punysshyng of syñe/ and they sholde make sorow & moone for her syñe & for lackyng of grace/and theñe sholde they crye & pray ẏ they myght haue grace/ & yf they dyde thus theñe sholde grace falle in & put oute derknesse & hardnes

· bn̄ ·

Dia sunt h
ini pendenc

of herte and weyknes of wyll/and yeue hem myghte ⁊ ſtrengthe for to forſake the fals loue of this worlde as moche as is dedely ſyñe/ For there is noo ſoule ſoo ferre fro god thorugh wickidnes of wyll in dedely ſyñe: I out take none that lyueth in this body of ſyñe that he ne maye thrugh grace be righted⁊ refourmed to clenneſſe of lyuynge. yf he woll bowe his wyll to god wyth mekeneſſe for to amende his lyfe. and hertly aſke grace ⁊ foryeuenes of hym/⁊ excuſe our lorde and fully accuſe hymſelf/ For holy wrytte ſayth. Nolo mortē pccōris ſed magis vt cōuertat̄ et viuat/ That is. Our lorde ſayth: I wol not the dethe of a ſyñer but I woll more that he be torned to me ⁊ lyue/ For our lorde woll that the mooſt frowarde man that liueth forſhapen thrugh ſyñe yf he torne his wyll and aſke grace that he be refourmed to his lykneſſe/

ſt. Aufer a te ma voluntate; et erit q̄ d̄ia ē a pecc

¶ That refourmyng in fayth ⁊ in felynge maye not ſodenly be goten but by grace ⁊ moche bodily and ghoſtly traueyle in lengthe of tyme/ Capl'm xvii.

This refourmyng is in fayth as I haue before ſayd that lyghtly may be had/ But after this comyth refourminge in fayth ⁊ in felynge that maye not lyghtly begote but thorugh longe traueylle ⁊ moche beſyneſſe/ For refourmynge in fayth is comyn to all choſen ſoules though they ben in the loweſt degree of charyte/ But refourmyng in felyng is ſpecyally of thiſe ſoules that maye come to the ſtate of perfeccyon ⁊ that maye not ſodeynly be had. but after grete plente of grace ⁊ moche ghoſtly traueylle a ſoule maye come therto/ and yͭ is whan he is fyrſte helyd of his ghoſtly ſyknes/: and whan alle bytter paſſions ⁊ fleſſhly luſtes. ⁊ other olde felynges are brente oute of the herte wyth fyre of deſyre and newe gracyous felynges arne broughte Inne wyth brennynge loue and ghoſtly lyghte/ Thenne right nyghe hygheth a ſoule to perfeccyon and to refourmynge in felynge/

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For ſoth it is. right as a man yͭ is brouȝt nye to deth thrugh bodily ſiknes though he receyue a medicyne by the whiche he is reſtored ⁊ ſiker of his lyfe/he maye not therfore anone riſe vp ⁊ goo to werke as an hole maye for the feblenes of his body holdeth hym downe that he muſte abyde a good whyle ⁊ kepe hym well wyth medicynes ⁊ dyete hym by meſure after ẏ techynge of a leche tyll he maye fully recouer bodily hele. Righte ſoo ghoſtly he that is broughte to ghoſtly dethe thrugh dedely ſyñe though he thrugh medicyne of the ſacrament of penaūce be reſtored to lyfe that he ſhall not be dāpned/neuertheles he is not anone hole of all his paſſions ⁊ of all his fleſſhly deſyres. ne able to contemplacōn / but hym behoueth abyde a grete whyle. ⁊ take good kepe of hymſelf / and rule hym ſo that he myghte recouer full hele of ſoule. for he ſhall langern a grete whyle or that he be fully hole / Neuertheles yf that he take medicynes of a good leche. ⁊ vſe hem in tyme with meſure ⁊ diſcrecōn he ſhall moche the ſooner be reſtored to hys ghoſtly ſtrength. ⁊ come to refourmynge in felynge/For refourmynge in fayth is the loweſt ſtate of all choſen ſoules/ for byneth that myghte they not well be/But refourmyng in felynge is the hieſt ſtate in this lyfe that the ſoule may come to But fro the loweſt to the hyeſt maye not a ſoule ſodenly ſtyrte. nomore than a man that woll clymbe vpon a ladder hye ⁊ ſetteth his fote vpon the loweſt ſtele may at the nexte flee vp to the hyeſte/But hym behoueth goo by proceſſe one after another tyll he maye come to the ouereſt/Right ſoo it is ghoſtly. no mā is made ſodēly ſouereyn in grace: but thrugh long exercyſe and ſlye werkyng of a ſoule may com therto/namly whan he helpyth ⁊ techyth a wretchyd ſoule in whom al grace lyeth/For wythout ſpecyall helpe ⁊ Inwardly techynge of hym maye noo ſoule come therto.

h cᵃᵐ.

Sic omne arti
porali abstinencie
e addit. hic e
x experiencia com
ex desid[illegible]
hec consest. om
nyfolls.

¶ The cauſe why ſoo fewe ſoules in rewarde of the multytude of other comen to this refourmynge in faythe and in felynge/ Capl'm xviii.

But now sayst thou. Syth our lorde is soo curteys of his goodnes. ⁊ of his gracyous yeftes soo free/ wonder it is theñe that soo fewe soules as it semyth in rewarde of ẏ multytude of other maye come to this refourmyng in felynge/ It semyth that he were dangerous ⁊ that is not sothe/ or that he toke noo rewarde of his creatures. the whiche by takynge of fayth are become his seruauntes/ Unto this I may answere ⁊ say as me thynketh. that one enchesen is this/ Many that are refourmed in faythe setten not her hertes for to profyte in grace. ne for to seke none hyer estate of good lyuynge thrugh besye trauaylle in prayenge ⁊ thynkyng. and other bodily ⁊ goostly werkyng/ but hem thynke it ynough to hem to kepe hē selfe out of dedely syñe. and for to stonde stylle in that plyghte as they are in/ For they saye that it is ynough to hem for to be saaf and haue the leest degree in heuen/ They wol coueyte noo more/ Thus perchaūce dooth some of the chosen soules that leden in the worlde actyf lyfe/ and that is lityll wonder of hem/ For they are soo occupyed wyth worldly besynesse that nedeth for to be done that they maye not fully sette her hertes for to profyte in goostly werkynge/ And neuertheles it is peryllous to hem. for they falle oute all daye/ and are now vp ⁊ now downe. ⁊ maye not come to the stablynes of gode lyuyng Neuertheles they are somwhat excusable for her astate of lyuynge/ But other men ⁊ wym̄en that are free fro worldly besynesse yf they woll ⁊ maye haue her nedfull sustynaūce withoute grete bodily besynes. specyally as relygyous men ⁊ wymmen may that bynden hemself to the state of perfeccōn by takynge of relygion. and other men also in seculer state that haue moche reason in grete kyndly wytte. ⁊ mighte yf they wolde dyspose hem there to come to moche grace/ Thise mē are more to blame. for they stonde stylle as they were ydle ⁊ woll not prouffyte in grace. ne in noo ferder sekynge for to come to the loue and the knowyng of god/ For sothly it is peryllo-

To profyt in grace

Attende religiose

us to a ſoule that is reformmed oonly in fayth and woll noo more ſeke profyte. ne yeue hym beſily to ghoſtly traueyle/ for he maye ſoo lyghtly leſe that he hath. and falle ayen to dedely ſyn̄e. For a ſoule may not ſtonde ſtyll alway in one ſtate while that it is in the fleſſhe/ For it is eyther profitynge in grace or peyrynge in ſyn̄e/ For it fareth by hym as it doth by a mā that were drawe out of a pytte. ⁊ whan he were vp he wolde noo ferd goo than the pyttes brynke/ Sothly he were a moche foole. for a lytyll puff of wynde or an vnwarly ſtyrynge of hymſelf ſholde ſoone caſt hym downe ayen wors thā he was byfore/ Neuertheles yf he flee fro yͤ brynke as ferre as he may ⁊ goo forthe on the erthe. then̄e though there come a grete ſtorme he is the more ſyker. for he fallyth not in the pytte/ Right ſoo ghoſtly. he that is drawen out of the pytte of ſyn̄e thrugh reformmyng of fayth/ ⁊ whan he is out of dedely ſyn̄e he thynkyth hymſelf ſyker ynough/ And therfore he woll not profyte but holde hym ſtyll as he is by the pyttis brynke as nere as he maye ſothly he is not wiſe/ for at the leeſt tēptacōn of his enmye or of his fleſſhe he falleth in to ſyn̄e ayen/ But neuertheles yf he flee fro the pytte. that is yf he ſette his herte fully for to com̄ to more grace. ⁊ for to traueyle beſily how he may come therto. ⁊ yeue him hertly to prayeng: thinkyng ⁊ other good werkes doyng/ though grete tēptacōns ryſe ayenſt hym he fallyth not lyghtly to dedely ſyn̄e ayen/ And ſothly it is wond̄ to me yͭ ſythen grace is ſoo good ⁊ ſo profytable why a man whan he hath but a lytyll therof/ ye ſoo lytyll that he myghte noo leſſe haue that he wolle ſaye hoo / I wolle noo more of this/ for I haue ynough/ Whan I ſee a worldly man though he haue of worldly good moche more than hym nedeth / yet he woll neuer ſaye hoo/ I haue ynough I woll noo more of this/ But he woll coueyte more and more: and traueyle all his wyttes and his myghtes / And neuer woll ſtynte of his coueytiſe tyll he maye haue noo more / Moche more thenne

¶ How that without moche bodily and ghoſtly beſines and wythout moche grace and mekeneſſe ſoules may not be refourmed in felynge/ ne kepe therin after they come therto/ Capl'm xx.

NOw ſayſte thou. Syth it is ſoo that refourmyng in faythe is ſoo lowe and ſoo peryllous for to reſt in by cauſe of drede of fallynge agayne/ And refourmynge in felynge is ſoo hyghe and ſoo ſyker/ who ſoo myghte come therto. Thenne coueyteſte thou for to wyte what manere trauaylle were mooſte ſpedefull for to vſe/ by the whiche a man myghte proufyte inne. and come therto. Or yf there were ony certayne trauaylle or ſpecyall dede by the whyche a man myghte come to that grace and that refourmynge in felynge/ As vnto this I ſay thus/ Thou woteſt well that what man or woman woll diſpoſe hym for to come to clenneſſe of herte and to felynge of grace hym behoueth haue moche trauaylle and grete fyghtynge in wylle and in werke laſtyngly ayenſte wicked ſtirynges of all the hede ſynnes / Not oonly ayenſte pryde or Enuye but ayenſt all other wyth al the ſpices that comen oute of theym/ as I haue ſayd before in the fyrſte wrytynge. For why: Paſſyons and fleſſhly deſyres lette the clennes of the herte and pees in conſcyence/ And hym behoueth alſo for to trauaylle for to gete all vertues/ Not oonly chaſtite and abſtynence/ but alſo pacyence and myldeneſſe/ charyte and mekeneſſe ⁊ all the other/ And this maye not be doon by one maner of werke/ but by dyuerſe werkes and many after ſundry dyſpoſycyons of men / As now prayenge : now thynkynge now worchynge ſome good werkes/ now aſſayenge theym ſelfe in dyuerſe wyſe/ In hunger : in thurſte : in colde : in ſuffrynge of ſhame and dyſpyte yf nede be/ And in other bodyly dyſeaſe for loue of vertue and ſothfaſtneſſe/ This knoweſt thou well/ for this redeſt yͧ in euery boke yͭ techeth of gode lyuyng/ Thꝰ ſayth euery mā that woll ſtyre mennes ſoules to

nᵒᵃ bene

the loue of god/And ſoo it ſemyth that there is noo ſpecyall traueyle ne certayn dede thurgh whiche oñly a ſoule myght come to that grace/but pryncipally thurgh grace of our lorde Jeſu. ⁊ by many dedes ⁊ grete in all that he maye done. and yet all this is lityll ynough/And one ſkylle may be this. For ſyth oure lorde Jhũ hymſelf is ſpecyall mayſter of this crafte : ⁊ he is ſpecyall leche of ghoſtly ſyknes: for wythout hym all is nouȝte. it is therfore reſonable that after that he techeth ⁊ ſtireth ſo a man folowe ⁊ werke/But he is a ſimple mayſter that can not teche his diſcyple while he is in lernynge but euer one leſſon/⁊ he is an vnwyſe leche that by one medycyne woll hele all ſores/Therfore our lorde Jhũ that is ſoo wyſe ⁊ ſoo gode for to ſhewe his wyſdom ⁊ his goodnes he techeth dyuers leſſons to his diſcyples after that they profite in her lernynge. ⁊ yeueth to dyuers ſoules ſere ⁊ dyuers medycynes after the felynge of her ſyknes/Alſo a nother ſkylle is this: If there wer ony certayn dede by the whiche a ſoule myght come to the perfyte loue of god theñe ſholde a man wene that he myghte come therto bi his owne werke ⁊ thurgh his owne traueyle as a marchaũt comyth to his mede by his owne traueyle oñly ⁊ by his owne werke/Naye it is not ſo ghoſtly in the loue of god For he that woll ſerue god wyſely ⁊ come to perfyte loue of god. he ſhall coueyte to haue none other mede but him oonly But thenne for to haue hym maye noo creature deſerue oñly by his owne traueyle/For though a man myghte traueyle as moche bodily ⁊ ghoſtly as all creatures that euer were: myghte. he myȝte not deſerue oñly by his werkes for to haue god to his mede: for he is ſouereyn bliſſe ⁊ ẽdles godenes. ⁊ paſſith without cõparyſon al meñes deſerte. ⁊ therfor he may not begotẽ by no mañes ſpecyall werkes as bodily mede may/For he is free ⁊ yeuyth hymſelf where he woll. and whã he woll. neyther for this ne for ꝧ/ne in this tyme ne after that tyme/For though a ſoule worche all ꝧ he can ⁊ maye all his lyfe tyme/

Jhũ is a spe-
cyall leche

perfyte loue of Iheſu ſhall he neuer haue tyll our lorde Iheſu woll frely yeue it/ Neuertheles on that other ſyde I ſay alſo I hope he yeuyth it not but yf a man worche & traueyle all that he can & maye. ye tyll hym thynke he may no more/ or elles be in full wyll therto yf he myght/ And ſoo it ſemyth yͭ neyther grace oñly wythout full worchyng of a ſoule that in it is/ ne worchynge alone wythout grace bryngeth a ſoule to the refourmyng in felynge/ the whiche refourmyng ſtondeth in perfite loue & charyte/ But that one Ioyned to yͤ other/ that is grace Ioyned to worchyng bryngeth in to a ſoule the bleſſyd felynge of perfyte loue/ the whiche grace may not reſt fully but on meke ſoules that ben full of the drede of god/ Therfore maye I ſaye: he that hath noo mekenes ne doth his beſynes maye not come to this refourmyng in felyng/ He hath not ful mekenes that can not fele of hymſelfe ſothfaſtly as he is/ As thus/ He that doth all the good dedes that he can/ as in faſtynge: wakyng: weryng of the heyre. & all other ſuffryng of bodyly penaūce/ or doth all the outwarde werkes of mercy to hys euēcryſten: or elles Inwarde/ as prayenge: wepynge: ſighyng/ & thynkyng yf he reſte euer in hem & lene ſomoche to hem: and rewardeth hem ſo gretly in his owne ſyghte yͭ he preſumyth of his owne deſertes. and thynketh hymſelf euer ryche & good holy & vertuous/ ſothly aſlong as he felyth thus he is not meke ynough/ Ne though he ſay or thynke that all that he doth is of goddis yeft & not of himſelf. he is not yet meke ynough for he maye not make hymſelf yet naked of all his good dedes/ ne make him poore ſothfaſtly in ſpiryte/ ne fele hymſelf noughte as he is/ And ſothly vntyll a ſoule can fele ably thorugh grace noughte hymſelf. and baren hym from all the good dedes that he doth thorugh beholdynge of ſothefaſtnes of Iheſu he is not perfytly meke/ For what is mekeneſſe but ſothefaſtneſſe: Soothly noughte elles/ And therfore he that thorugh grace maye ſee Iheſu howe that he doth alle/ And

Who hath mekenes

hymſelf dooth ryght nought but ſuffreth Jhu worche in him what hym lykyth.he is meke/But this is ful harde.⁊ as it were Impoſſyble.⁊ vnreſonable to a man that worcheth alle by mañes reaſon/and ſeeth noo ferder for to doo many good dedes/⁊ thenne for to arrette all to Jhū.and ſette hymſelf at nought/Neuertheles who ſoo myghte haue a ghoſtly ſyghte of ſothfaſtnes hym ſholde thynke it full true and full reſonable for to doo ſoo/And ſothly he that hath this ſyghte ſhall neuer doo the leſſe/but he ſhall be ſtyred for to traueyle bodily ⁊ ghoſtly moche the more and with the better wyll/And this may be one cauſe why ſomme men peraūture ſwynke ⁊ ſwete ⁊ pyne her wretched body with outragyous penaūce all her lyf tyme/and are euer ſayēg oryſons ⁊ ſawters and many other bedes/and yet maye they not come to the ghoſtly felynge of the loue of god as it ſemyth that ſomme done in ſhorte tyme with leſſe payne.for they haue not that mekenes that I ſpake of

Alſo on that other ſyde I ſaye he that dooth not his beſyneſſe that thynketh thus.wherto ſholde I traueyle/wherto ſholde I praye or thynke wake or faſte/ or ony other bodily penaunce doo for to come to ſuche grace ſythen it may not be goten ne had but oñly of the free yefte of Jhu/Therfore I woll abyde in fleſſhlines as I am.and ryght nought do of ſuche werkes. bodily ne ghoſtly vntyll he yeue it/ For yf he woll yeue it he aſkyth noo worchyng of me what ſo that I doo.⁊ how lytyll that I doo I ſhall haue it/And yf he woll not yeue it.traueyle I neuer ſo faſte therfore I gete it neuer the ſooner/He that ſayth thꝰ may not come to this refourmyng.for he drawyth hīſelf wylfully to ydlenes of fleſſheed:⁊ vnableth him to the yefte of grace in aſmoche as he putteth fro hym both Inwarde werkyng ẏ ſtōdith in laſtynge deſyre ⁊ in lōgyng to Jhū ⁊ outwarde werkyng by traueyle of his body in outwarde dedes .ſo may he not haue it/therfore I ſay he ẏ hath no true mekenes ne ful hertly beſynes other inwarđ oñly by grete feruour ⁊ laſtyng deſyre.

and beſy prayer and thoughte in god. or elles bothe Inwarde ⁊ outwarde may he not come to this ghoſtly refourmynge of his ymage/

¶ An entree how a ſoule ſhall haue her in menynge ⁊ worchynge that woll come to this refourmyng by enſample of a pylgryme goynge to Iherl̄m. And of two maner of mekenes

Capl̄m xxi.

NEuertheles for thou coueyteſt for to haue ſome maner worchyng by the whiche thou myghte the rather nyghē to that refourmyng/ I ſhall ſaye as me thynketh by the grace of our lorde Iheſu the ſhorteſt ⁊ the redyeſt helpe that I know in this werchyng/ And how that ſhall be I ſhall telle yͤ by an enſāple of a good pylgryme vpon this wyſe / There was a mā that wolde goo to Ihrl̄m. And for he knew not the waye he came to a nother man that he hoped knewe the waye better thyder. and aſked wheder he myght come to that cyte/ that other man ſayd to hym that he myghte not come thyd̄ wythout grete dyſeaſe ⁊ moche traueylle/ For the waye is longe ⁊ peryllous and full of grete theues ⁊ robbers/ and many other lettynges there ben that fallen to a man in the goynge/ And alſo there are many ſere wayes as it ſemyth ledyng thyd̄warde/ But men aldaye are ſlayne ⁊ diſpoylled and maye not come to that place that they coueyten/ Neuertheles there is one waye the whiche who ſoo taketh it and holdeth it he wolle vndertake that he ſhold come to that cytee of Jeruſalem. and he ſholde neuer leſe his lyffe. ne be ſlayne ne deye for defawte he ſholde ofte be robbed and euyll bete and ſuffre moche diſeſe in the gooynge. but his lyfe ſholde be ſaaf/ Thenne ſayd the pylgryme/ So that I maye haue my lyfe ſaaf ⁊ come to that place that I coueyte to. I charge not what myſcheyff I ſuffre in goynge/ And therfore ſaye me what thou wolt and ſothly I behote the for to doo after the. That other man anſwereth ⁊ ſayth thus/ Lo I ſette the in the ryght waye/ This is yͤ way

Jhrlm

11

And that thou kepe the lernynge that I teche the / What soo yͧ herest seest or felyst that sholde lette the in the waye abyde not with it wyllfully/tare not for it restfully. beholde it not: lyke it not:drede it not/but euer goo forth in thy waye. ⁊ thynke yͭ thou woldest be at Jhrl̄m/for that thou coueytest. ⁊ that thou desyrest. ⁊ nought elles but that. And yf men robbe the ⁊ dispoyll the:bete the:scorne the : despyse the/stryue not ayen yf thou wolte haue thy lyfe/but holde the wyth the harme that yͧ hast. ⁊ goo forth as nought were.that thou make noo more harme And also yf men woll tarye the wyth tales. ⁊ fede the wyth lesynges for to drawe yͤ to myrthes:⁊ for to leue thy pylgrymage:make a deef ere ⁊ answere not ayen/ and saye nought elles but that thou woldest be at Jhrl̄m/And yf men profer the yeftes ⁊ wol make the ryche wyth wordly good.tente not to hē thinke euer on Jhrl̄m/And yf thou woll holde this waye ⁊ do that I haue sayd.I undertake thy lyfe yͭ thou shalt not be slayne.but thou shalt come to that place that thou coueytest to /

The waye to hye Jhrlm

Ghostly to our purpoos:Jhrl̄m is asmoche for to saye .as a syght of peas/and betokeneth contēplacōn in perfyte loue of god/For contēplacōn is nouȝt elles but a syghte of god whyche is very pees/Thenne yf thou coueyte for to come to this blyssed syght of very pees.⁊ be a true pilgryme to Jhrl̄m warde·though it be soo that I were neuer there:neuertheles as fer:forth as I can I shal sette the in the waye thyd̄warde/The begynnyng of the highe waye in the whiche thou shalt goo/is reformyng in fayth groūded mekely in the fayth ⁊ in the lawes of holy chirche as I haue sayd before/For trust sykerly though yͧ haue syñed here before yf thou be now reformed bi the sacrament of penaūce after the lawe of holy chirche that yͧ arte in the ryght waye/Now theñe sythē yͧ arte in the syker waye yf thou woll spede in thy goyng ⁊ make gode Iournayes.yͤ behoueth to holde thise ii. thynges oftē in thy mynde·mekenesse ⁊ loue:and yͭ is:I am nought I haue nouȝt.I coueyte nought

Note thees two wordes.

but one/ Thou ſhalte haue the meanynge of thiſe wordes in thyn entent ⁊ in habytt of thy ſoule laſtyngly though thou haue hem not euer ſpecyally in thy thoughte. for yͭ nedeth not/ Mekenes ſayth· I am noughte/ I haue noughte/ Loue ſayth I coueyte nouȝte but one:⁊ that is Jhū/ Thiſe two ſtrēges well feſtned wyth the mynde of Jhū makyth good a corde in yͤ harpe of the ſoule whan they ben craftly towched wyth the fynger of reaſon/ For the lower thou ſmytes vpon that one the hyer ſowneth that other/ The leſſe thou felyſt that thou arte or that thou haſte of thyſelf thurgh mekenes/ the more thou coueyteſt for to haue of Jhū in deſyre of loue/ I mene not oñly of that mekenes that a ſoule felith in the ſyghte of his owne ſyñe for freelnes ⁊ wretchidnes of this lyfe or of the wretchidnes of his euencryſten/ For though this mekenes be ſothfaſte ⁊ medicynable· neuertheles it is boyſtous ⁊ fleſſhly as in regarde not clene ne ſofte ne louely / But I meane alſo thys mekenes that the ſoule felyth thurgh grace in ſyghte ⁊ beholdynge of the endles beynge ⁊ the wonderfull goodnes of Jhū And yf thou may not ſee it yet with thi ghoſtly eye. that thou trowe it/ For thurgh ſyghte of his beynge eyther in ful fayth or in felyng thou ſhalt holde thyſelf not oñly the mooſt wretche that is· but alſo as noughte in ſubſtaunce of thy ſoule though thou haddeſt neuer done ſyñe. And that is louely mekenes For in rewarde of Jheſu that is ſothfaſtly all: thou arte right nought/ And alſo that thou thynke that thou haſt right noughte: but arte as a veſſel that ſtondeth euer tome as nought were therin as of thyſelf/ For do thou neuer ſo many good dedes outwarde or inwarde tyll yͧ haue ⁊ fele that yͧ haſt yͤ loue of Jeſu: yͧ haſt riȝt nought/ for with yͭ precioꝰ licour oñly may thy ſoule be fulfylled ⁊ with none other/ ⁊ for aſmoche as yͭ thynge alone is ſo precyoꝰ ⁊ worthy therfore what yͧ haſt or what yͧ wooſt holde it as nouȝt for to reſt in wythout yͤ ſiȝte of yͤ loue of Jhū. Caſte it all behynde the ⁊ forgete it that thou myȝt haue that.that is the beſte of all/Right as a true pilgryme goyng to Jhrl'm leueth behynde hym hous and londe.wyfe and chylde/and makyth hymſelf poore ⁊ bare fro all . thynge that he hath that he mighte goo lyghtly wythout lettyng/right ſo yf thou wolt be a ghoſtly pilgryme thou ſhalt make thyſelfe naked fro all that thou haſt.that are bothe good dedes ⁊ badde and caſte hem all behynde the that thou be ſoo poore in thyne owne felyng/that there be no thynge of thyn owne worchynge that thou wolt lene vpon reſtyngly/but euer deſiryng more grace ⁊ loue/and euer ſekynge the ghoſtly preſence of Jhū/ And yf thou doo thus thenne ſhalt thou ſette in thin herte fully that thou woldeſt be at Jhrl'm ⁊ at none other place but there/And that is.thou ſhalt ſette in thyn hert hooly ⁊ fully that thou woldeſt noo thynge haue but the loue of Jhū ⁊ the ghoſtly ſyghte of hym as he woll ſhewe hym/for to that oñly arte thou made ⁊ bought/and that is thy begyñyng ⁊ thyn endyng thy Joye ⁊ thy blyſſe/And therfore what ſo euer that thou haue.be thou neuer ſo ryche in other dedes bodily or ghoſtly.but yf yͧ haue that ⁊ know ⁊ fele that thou haſt it.holde that thou haſt right noughte/Prynte well this reaſon in thy meanyng of thy herte.⁊ cleue ſadly therto.and it ſhall ſaue the fro all perylles in thy gooynge.that thou ſhalt neuer peryſſhe. ⁊ it ſhall ſaue the fro the theues ⁊ robbers yͭ whiche J calle vnclene ſpirytes.that though they ſpoyle the ⁊ bete the thrugh dyuers tēptacōns thy lyfe ſhall euer be ſaaf/ And ſhortly yf thou kepe it as J ſhall ſay the yͧ ſhalt eſcape al perylles ⁊ myſcheues.⁊ com̄ to the cyte of Jhrl'm wythin ſhort tyme/Now thou arte in yͤ waye and kno weſt what the place hyghte ⁊ whyd̄ thou ſhalt drawe to/Begyñe theñe for to goo in thy Journey/Why for: the goynge is nought elles but ghoſtly worchynge ⁊ bodily alſo whan nede is.whiche thou ſhalt vſe by diſcrecōn vpō this wiſe/What werke yͭ it be that yͧ ſhalt doo after the degree ⁊ the ſtate yͭ thou ſtondiſt in bodily or ghoſtly yf it helpe this gracy ous deſyre that thou haſt for to loue Jheſu:and make it more hole:more eaſy ⁊ more myghty to all vertues.⁊ to all goodnes·that werke holde I beſte:be it prechynge.be it thynkynge/ be it redynge:be it worchyng/And as longe as that werke ſtrēgthyth mooſt thy herte ⁊ thy wyll to þͤ loue of Jhū.and ferdeſt drawyth thyn affeccōn ⁊ thy thoughte fro worldly vanytee it is good for to vſe it/And yf it be ſoo that thrugh vſe ſauour of that leſſeth·⁊ the thynketh an other werke ſauoureth þͤ more.and thou felyſt more grace in a nother/take a nother ⁊ leue that/For though thy deſyre ⁊ the yernyng of thyn herte to Jheſu ſhold be euer vnchaūgable:neuertheles thi ghoſtly werkes that thou ſhalt vſe in prayenge or thynkynge for to fede and nouryſſh thy deſire may be dyuers·and maye well be chaūged after that thou felyſte the dyſpoſed thrugh grace in applyeng of thyn owne hert/For it fareth by werkes ⁊ by deſyre as it dooth by ſtyckes ⁊ by a fyre/For the more ſtyckes are layed to þͤ fyre:the gretter is the fyre/ Right ſo the more dyuers ghoſtly workynge that a man hathe in his thoughte for to kepe hole his deſyre:þͤ myȝtyer ⁊ more brēnyng ſhal his deſyre be to god And therfore loke wyſely what werke thou canſte beſte doo.⁊ that mooſt helpyth for to ſaue hole this deſyre to Jhū yf thou be free and art not bounde but vnd̄ the comyn lawe. and that doo/ Bynde the not to wylfull cuſtomes vnchaungably that ſholde lette the fredom of thyne herte for to loue Jhū yf grace wolde viſyte the ſpecyally/ For I ſhall telle the whiche cuſtomes are euer gode and nedeful to be kept/Soo ſuche cuſtome ☞ is euer gode to holde þͭ ſtōdeth in getyng of vertue ⁊ lettyng of ſyñe.⁊ that cuſtome ſholde neuer be left/for þͭ ſhal euer be meke:pacyēt·ſobre ⁊ chaſt yf thou wel doo.⁊ ſo of al other vertues But the cuſtome of a nother thynge that lettyth a better is goode for to leue whan tyme is there a man maye/As thus If a man haue in cuſtome for to ſaye thus many bedes/or for to thynke this maner of thouȝte thꝰ longe tyme/or for to

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wake or knele thus longe or ony other ſuche bodily dede. this custome is for to leue somtyme whā reſonable cauſe lettith: or elles yf more grace comyth otherwyſe /

¶ Of tarienges ⁊ temptacōns that ſoules fele bi her ghoſtly enmyes in her ghoſtly knowinge and gooyng to Jhl'm. and of remedyes ayenſte hem/ Capl'm xxii.

Now arte thou in the way ⁊ wooſt how thou ſhalt goo Now bewaar of enmyes that woll be beſy for to lette the yf they maye/ for her entent is for to putt out of thyn herte that deſyre ⁊ that longyng that thou haſt to the loue of Jhū and for to dryue the home ayen to the loue of worldly vanyte/ for there is noo thinge that greueth hem ſomoche/ Thyſe enmyes are pryncipally fleſſhly deſyres ⁊ vayne dredes that riſen oute of thyn herte thrugh corrupcōn of thy fleſſhly kynde/ and wolde lette thy deſyre of the loue of god that they myght fully ⁊ reſtfully ocuppye thyn herte/ Thiſe are thyn next enmyes/ Alſo other enmyes there are. as vnclene ſpirytes that are beſy wyth ſleyghtes ⁊ wyles for to diſceyue the/ But one remedie ſhalt thou haue that J ſayd before/ What ſo it be that they ſaye trowe hem not but holde forth thy waye ⁊ oñly deſyre the loue of Jhū/ Anſwer euer th⁹: J am nought J haue noughte J coueyte noughte but oñly the loue of our lorde Jhū / Jf thyn enmyes ſaye to the fyrſt thus by ſtirynges in hert that thou arte not ſhryuen aright. or there is ſome olde ſyñe hyd in thyn herte that thou knoweſt not ne neuer were ſhriuen ariht And therfore thou muſt torne home ayē ⁊ leue thy deſire ⁊ goo ſhryue the better/ Trowe not this ſayeng for it is fals/ for yͧ arte ſhryue truſt ſikerly. ⁊ that thou arte in yͤ waye ⁊ the nedeth nomore ranſakyng of ſhryfte for that ꝧ is paſſed/ Holde forthe thy waye ⁊ thynke on Jhl'm / Alſo yf they ſaye that thou arte not worthy to haue the loue of god. wherto ſhalt thou coueyte that thou maye not haue: ne arte not worthy therto. Trowe hem not but goo forth and ſaye thus/ Not for J am worthy but for I am unworthy· therfore wolde I loue god/ For yf I had it. that ſholde make me worthy / And ſythen I was made therto though I ſholde neuer haue it yet woll I coueyte it/and therfore woll I praye & thynke that I myght gete it/ And thenne yf thyne enmyes ſee that thou begynneſt to ware bolde and wel wylled to thy werke. they begyn to wexe aferde of the/ Neuertheleſſe they woll not ceaſe of taryenge the whanne they maye as longe as thou arte gooynge in the waye/ What wyth drede & manaſſynge on that one ſyde. What wyth flaterynge and fals pleyſynge on that other ſyde for to make the breke thy purpoſe and tourne home ayen they woll ſaye thus. If thou holde forth thy deſyre to Iheſu ſoo fully trauelynge as thou begynneſt. thou ſhalt falle in to ſyckenes or in to fantaſyes or in to freneſyes as thou ſeeſt that ſome don̄ Or thou ſhalt falle in to pouertee and bodily myſcheyf. and noo man ſhall well helpe the/ Or thou myghte falle in to priue temptacōns of the fende that thou ſhalt not helpe thyſelfe For it is wonder peryllous to ony man for to yeue hym fully to the loue of god and leue all the worlde . and noo thynge coueyte but oonly the loue of hym· for ſo many peryles may falle that a man knoweth not of / And therfore torne home ayen and leue this deſyre/for thou ſhal neuer brynge it to the ende/and doo as other worldly men done.

Thus ſayen thyn enmyes. but trowe hem not/ but holde forthe thy deſyre/and ſaye not elles but thou woldeſt haue Iheſu and be at Ihrl̄m/ And yf they perceyue thenne thy wyll ſo ſtrōge that thou wolt not ſpare for ſyn̄e ne for ſykneſſe. for fantaſyes ne for freneſyes/ for dowtes ne for dredes of ghoſtly tēptacōns/for myſcheyf ne for pouerte/for lyfe ne for deth. but euer forth thou wolt wyth one thynge· and noo thyng but one. & make deef ere to hem as though yͤ herde hem not. & holdeſte yͤ forth ſtyfly in thy prayer & in thyne other ghoſtly werkes without ſtyntyng with diſcrecōn after coūſeyle of thy ſouereyn or of thy ghoſtly fader/thenne begyn they for to be wrothe and to goo a lytyll nerer the. Theñe they begyn for to robbe the ⁊ bete the and do the all the ſhame that they can/ And that is whan they make that all the dedes that thou dooſt ben they neuer ſoo well done are demyd of other men as euyll ⁊ torned in to the wors partye/ And what ſo euer it be that thou woldeſt haue done in helpe of thy body or of thy ſoule it ſhall be letted or hyndred by other men. ſo that thou ſhalt be put fro thy wyll in all thyng that thou ſkilfully coueytes. And al this they done that yͧ ſholdeſt be ſtyred to yre or malēcoly or euyll wyll ayēſt thy euēcriſten/ But ayenſt all thyſe diſeaſes ⁊ al other that thou maye fele vſe this remedye/ Take Jhū in thy mynde and anger yͤ not with hem/ Tarye not wyth hem. but thynke on thy leſſon yͭ thou arte noughte that thou haſt noughte thou may noughte leſe of erthly good thou coueyteſt nought but the loue of Jhū and holde forth thy waye to Jhrlm wyth thy occupacōn/ And neuertheles yf thou be taryed ſōtyme thrugh freelte of thyſelf wyth ſuche vneaſes that fallen to thy bodily lyfe thrugh euyl wyll of man or malyce of the fende. aſſoone as thou maye come ayen to thyſelf leue of the thynkyng of thy dyſeaſe ⁊ goo forth to thy werke/ Abyde not longe wyth hem for drede of thyn enmyes.

¶ Of a generall remedye ayenſt wycked ſtirynges ⁊ paynful taryenges that fallen to her hertes of the fleſſhe ⁊ of the worlde and of the fende/ Capl'm xxiii.

And after this whan thin enmyes ſee that thou arte ſoo well wylled that thou arte not angry nor heuy ne wrothe ne moche ſtired ayenſte noo creature for oughte that they may doo or ſpeke ayēſt the. but ſetteſt thy herte fully for to ſuffre al that may falle. eaſe or vneaſe: prayſyng or lackyng. and that thou wolt change noo thyng wyth that yͭ thou myght kepe thy thoughte and thy deſyre hoole to the loue of god. theñe are they moche abaſſhed / But thenne woll they aſſaye the wyth flaterynge and vayne pleſynge/ And that is whan they brynge to the ſyghte of thy ſoule all thy good dedes ⁊ vertues/ ⁊ bere vpon the that all men prayſen the ⁊ ſpeken gode of thy holynes/and how al men loue the ⁊ worſhyp the for thy holy lyuynge/ Thus done thin enmyes that thou ſholde thynke her ſayenge ſoth ⁊ haue delite in this vayne Joye and reſte the therein/ But yf thou doo well thou ſhalt holde all ſuche Jangelynge falſed ⁊ flaterynge of thyn enmye that profereth the to drynke venym tempered wyth honye/ And therfore refuſe it ⁊ ſaye thou woll not therof. but thou wolde be at Jhrl'm/

Suche lettynges thou ſhalt fele or elles other lyke. what of thy fleſſhe what of the worlde. what of the fende moo thāne I may reherce now/ For a mā aſlonge as he ſuffreth his thoughte wylfully renne aboute the worlde in beholdynge of ſōdry thynges he perceyueth fewe lettynges: But aſſoone as he drawyth all his thoughte ⁊ his yernynge to one thynge oonly for to haue that. for to knowe that: for to loue that/and that is oōly Jhū/thēne ſhall he well fele many paynfull lettynges For euery thynge that he feleth ⁊ is not that ẏ he coueyteth is lettynge to hym/ Therfore I haue tolde the of ſome ſpecyally as for example/ And ouermore I ſay generally that what ſtyrynge that thou felyſte of thy fleſſhe or of the fende pleyſaūte or paynfull/bytter or ſwete: likynge or dredefull. gladſom or ſorowfull that wolde drawe downe thy thoughte ⁊ thy deſyre fro ẏ loue of Jhū to worldly vanyte. and lette vtterly thy goſtly coueytyſe that thou haſte to the loue of hym. ⁊ that thy herte ſholde be occupyed with that ſtyrynge reſtyngly. ſette it at nought/receyue it not wylfully. tarye not therwyth to lōge. But yf it be of worldly thynge ẏ behoueth nedes to be done to thyſelfe or to thyn euencryſten. ſpede the ſoone of it. and bryng it to an ende that it hāge not on thyn hert/ If it be a nother thinge ẏ nedeth not or elles it toucheth not the. charge it not. Jangill not therwith. ne angre the not. drede it not: like it not. but ſmyte oute of thyn herte redely.and ſaye thus/I am noughte: I haue noughte. Nought I ſeke ne coueyte but the loue of Ieſu/Knyghte thy thoughte to this deſyre ⁊ ſtrengthe it.and mayntene it wyth prayer ⁊ with other ghoſtly werkes that thou forgete it not:and it ſhall lede the in thi right waye ⁊ ſaue the fro all perylles.that though thou fele hem thou ſhalte not peryſſh/And I hope that it ſhal brynge the to perfite loue of oure lorde Ihū/Neuertheles on that other ſyde I ſaye alſo/What werke or what ſtyrynge it be that maye helpe thy deſyre ſtrengthe it ⁊ nouryſſh it.and make thy thoughte ferreſt fro luſte ⁊ mynde of the worlde more hole ⁊ more breñynge to the loue of god whether it be prayenge or thynkyng.ſtilnes or ſpekinge:redynge or herynge/oñlynes or comonynge:goynge or ſittynge kepe it for the tyme ⁊ werche therin aſlonge as ſauour laſtyth/If it be ſo that thou take therwyth mete ⁊ drynke ⁊ ſlepe as a pilgryme doth/and kepe diſcrecōn in thy worching after counſeyle ⁊ ordynaūce of the ſouereyne:For haue he neuer ſoo grete haſte in his goynge/yet he woll ete ⁊ drynke ⁊ ſlepe Doo thou lyke wyſe/For though it lett the one tyme·it ſhall forther the a nother tyme /

¶ Of an euyll daye ⁊ a gode nyghte what it meaneth/⁊ how the loue of the worlde is lykened to an euyll dey·and the loue of god to a good nyghte/ Capſm xxiiii:

If thou wolt wyte theñe what this deſyre is· ſothly it is Ihū/for he makith this deſyre in the ⁊ yeueth it the·And he it is that deſyreth in the/and he it is that is deſired/He is al and he doth al yf thou myghte ſee hym/ Thou doſt noughte but ſuffreſt hym worche in thy ſoule/and aſſentyſt to hym wyth grete gladneſſe of herte that he vouche ſauf for to do ſoo in the/ Thou arte noughte elles but a reſonable Inſtrument wherin ẏ he worcheth / And therfore whan ẏ felyſt thy thouȝte by towchige of his grace take vp wyth deſire to Ihū with a mighty deuout wyll for to pleſe him ⁊ loue hym.theñ thynke that thou haſt Jheſu. for he it is that thou deſireſt. Beholde hym well for he gooth before the: not in bodily lyknes but vnſenſeably by pryue preſence of his myghte/ Therfore ſee hym ghoſtly yf thou may. and faſten al thy thoughte ⁊ thine affeccōn to hym. ⁊ folowe hym where ſoo he gooth. for he ſhall lede the the right waye to Jhrl̄m. that is the ſyghte of pees ⁊ contēplacōn/ Thus prayed the prophete to ẏ fader of heuen ſayeng thus: Emitte lucē tuā ⁊ veritatē tuā. ip̄a me deduxerūt et adduxerūt in montē ſcm̄ tuū ⁊ in tabnacula tua: That is/ Fader of heuen ſende out thy lyght ⁊ thy ſothfaſtneſſe. ẏ is thy ſone Jhū/ ⁊ he ſhall lede me by deſyre in me to ẏ holy hylle and in to thy tabernacles. that is to the felyng of perfyte loue ⁊ heyghte in contēplacōn/ Of this deſyre ſpekyth the prophete thus. Memoriale tuū in deſiderio aīe mee. Aīa mea deſiderauit te in nocte: ſed ⁊ ſp̄us meus in p̄cordiis meis. That is: Lorde Jhū the mynde of the is prynted in deſyre of my ſoule/ for my ſoule hath deſyred the in the nyghte. and my ſpiryte hath coueyted the in all thynkynges/ And why the prophete ſayth he hath deſyred god all in the nyghte as a tymefull ſpace bytwix dayes two/ For whā one daye is ended a nother comith not anone/ but fyrſt comyth nyght ⁊ departeth the dayes ſomtyme longe ⁊ ſōtyme ſhorte/ and theñe after comyth a nother daye/ The prophete meaned not oñly of this maner of nyghte: but he meaned a ghoſtly nyghte/ Thou ſhalt vndſtōde that there ben two dayes or two lyghtes/ The fyrſte is a fals lygte. the ſeconde is a true lyghte/ The fals lyghte is the loue of this worlde that a man hath in hymſelf of corrupcōn of hys fleſſhe/ The true light is the perfyte loue of Jheſu felyd thorugh grace in a mañes ſoule. The loue of this worlde is a falſe lyghte/ For it paſſeth awaye and laſteth not/ and ſoo it performeth not that ẏ it behoteth/ This lyghte behighte the fēde to Adam whan he ſtired hym to ſynne and ſayd thus/ Aperientur oculi veſtri et eritis ſicut dii/ That is/ your eyen ſhall

P.xlii.

Iſay.26.

Duo dies et due luces.

Gen̄.3.

be opened and ye ſhall be as goddis/And he ſayd ſothe there. For whan Adam had ſynned anone his Inner eye was ſperred ⁊ ghoſtly lyghte wythdrawe. and his vtter eyen were opened/and he felte ⁊ ſaw a newe light of fleſſhly likyng ⁊ worldly loue that he ſawe not before/And ſo ſawe he a newe day but this was an euyll daye/For this was it that Iob waryed whan he ſayd thus/Pereat dies in qua natꝰ ſū/That is: Peryſſh the daye in the whiche I was borne/He waryed not the daye rennynge in the yere that god made/ but he waryed this daye that man made.that is the cōcupiſcens ⁊ the loue of this worlde in the whiche he was borne though he felyd it not· Job 3. Thenne this day ⁊ this lyght he aſked of god that it ſholde periſſh ⁊ noo lenger laſte/But the euerlaſtynge loue of Ihū is a true daye ⁊ a bleſſyd lyght/For god is bothe loue ⁊ lyght.and he is euerlaſtyng as ſaynt Iohn ſayth/Qui diligit deū manet in lumine/That is:He that loueth god dwellyth in the lyght p̄.Joh.2. Than what man perceyueth ⁊ ſeeth the loue of this worlde fals ⁊ faylinge.and for that he woll forſake it ⁊ ſeke the loue of Ihū/He maye not aſſone fele the loue of hym.but he muſt abyde awhyle in the nyghte/ for he may not ſodenly come fro that one lyght to that other/that is fro the loue of the worlde to perfyte loue of god/ This nyght is nought elles but a forberynge and a wythdrawyng of the thoughte and of the ſoule fro erthly thynges by grete deſyre ⁊ yernyng for to loue and ſee and fele Ihū ⁊ ghoſtly thynges / This is the nyghte/ For ryghte as the nyghte is derke and euer hydynge from all bodily creature : and a reſtynges of all bodily dedes/

Right ſoo a man that ſettyth hym fully for to thynke on Ieſu/and for to deſyre only the loue of hym is beſye for to hide his thoughte fro vayne beholdynge and perceyuynge . and his affeccyon fro fleſſhly lykynge and louynge of alle bodily creatures/Soo that his thoughte may be made free and not ſubgett.ne his affeccyon bounde ne pyned ne troubled in noo thynge lower or woors than hymſelfe / And yf he maye doo ſoo theñe it is nyghte wyth hym:for theñe he is in derkneſſe/ But this is a good nyghte ⁊ a lighte derkneſſe/for it is a ſtoppynge out of the fals loue of this worlde.and it is a nyghing of the true day/And ſoothly the derker that this nyghte is the nerer is the true daye of the loue of Ihũ/For the more that yͤ ſoule maye thrugh longyng to god be hydde fro noyſe ⁊ dyñe of fleſſhli affeccõns ⁊ vnclene thoughtes the nerer is it for to fele the lighte of the loue of hym for it is euen at it/Thus ſemyth it the prophete meaned whan he ſaid thus/Cum in tenebris ſedeo dñs lux mea eſt. That is:whan I ſitte in derknes our lorde is my lyghte/That is : whan my ſoule is hydde fro all ſtirynges of ſynne as it were in ſlepe:theñe is our lorde my lyghte.for thenne nygheth he of his grace for to ſhewe me of his lyghte/Neuertheles this nyghte is ſomtyme paynfull/fyrſte whan a mã is moche fowle and is not thrugh grace vſed to be often in this derknes but wolde fayne haue it. and therfore he ſettyth his thought ⁊ his deſyre to godwarde aſmoche as he maye/he wolde not fele ne thinke but oñly of hym.and by cauſe that he maye not lyghtly haue it therfore it is paynfull/For the cuſtome ⁊ the homelynes that he hath had wyth ſyñes befor of the worlde ⁊ of fleſſhly affeccõns ⁊ erthly thynges.and his fleſſhly dedes prees ſo vpon hym and euer ſmyte in by mayſtry ⁊ drawe downe all yͤ ſoule to hem that he may not well be hidde fro hem allone as he wolde/Therfore this derkenes is paynfull to him/and namly whã grace towchith not habũdantly/Neuertheles yf it be ſo wyth the. be not to heuy ne ſtryue not moche as though thou woldeſt thrugh mayſtry put hem oute of thy thoughte/for thou maye.not doo ſoo but abyde grace:ſuffre eaſely.and breke not thyſelf to moche And ſlyely yf thou maye drawe thy deſyre and thy ghoſtly beholdyng to Ihũ:as yf thou woldeſt not charge hem.For were thou well whan thou woldest desire Jhesu and oonly thynke on him. and thou may not freely for precyng in of suche worldly thoughtes: sothly thou art outwarde of the fals day. and thou art entryng in to this derkenes/ But thy derkenes is not restfull by cause of disease ⁊ vncūnynge and vncleñes of thy self/ And therfore vse it ofte ⁊ it shal by processe thrugh felynge of grace be more easy and more restful to the/ And that is whan thy soule thrugh grace is made soo free ⁊ soo myghty ⁊ soo good and so gadred in to itself that it lyste not to thynke on right noughte/ Theñe is it in a good derknesse/ This nought I meane thus. that a soule may thrugh grace be gadred into itself freely ⁊ hooly: and not be driuen ayenst the wyll ne drawen downe by maystry for to thynke or lyke or loue with cleuynge of affeccõn to ony syñe or vaynly ony erthly thynge thenne thynketh the soule noughte/ For theñe thynkith it of none erthly thynge cleuyngly/ This is a ryche noughte/ And this nought ⁊ this nyght is a grete ease for the soule that desyreth the loue of Jhesu/ It is in ease as for thoughte of ony erdely thynge/ neuertheles it is full besy for to thynke on hym/ What thynge theñe makyth this derkenes: Sothly noughte elles but a gracyous desyre for to haue the loue of Jhũ/ For yͤ desyre ⁊ that longyng that it hath that tyme to yͤ loue of god for to see hym ⁊ haue hym dryueth oute of the herte all worldly vanytees ⁊ flesshly affeccõns and gadreth the soule in to itselfe. and occupyeth it oonly for to thynke how it myghte come to the loue of hym/ And that tyme maye it freely ⁊ deuoutly beholde Jhũ wheđ it woll pray or thinke. ⁊ soo it bryngith it to this ryht nought. ⁊ sothly it is not al derke ne nouȝt whã it thinkyth thꝰ For though it be derke fro fals lighte it is not al derke fro yͤ true light. for ihũ yͭ is both loue ⁊ lyȝte is in this derknes wheđ it be paynful or restfull/ If it be paynful theñe he is in yͤ soule as trauelyng in desyre ⁊ lõgynge to lyght. but he is not yet as restynge in loue ne as shewynge his lyghte/

And therfore it is called nyghte ⁊ derkneſſe in aſmoche as the ſoule is hydde fro the fals lyghte of the worlde. and hathe not yet fully felynge of true lighte: but is in abidyng of that bleſſyd loue of god whiche it deſireth/ Thēne yf thou wolte wyte whan thou arte in this ſyker derkeneſſe ⁊ whan not/ yͧ may aſſay thꝰ ⁊ ſeke no ferder but thus/ Whan thou felyſt thyn entente ⁊ thy wyll fully ſette for to deſyre god. ⁊ thynke oñly n hym/ thou maye as it were fyrſte aſke thyſelfe in thyn owne thought whether thou coueyte for to haue ony thyng of this lyfe for loue of itſelf/ or for to haue the vſe of ony of thy bodily wyttes in ony creature/ And thenne yf thyn eye anſwere the thus/ I wolde ſee right noughte/ and thy mouthe. I wolde ſauour right nought/ and after thyn eere. I wolde here ryght nought/ ⁊ thy body. I wolde fele right nouȝt/ And after yf thyne herte ſay. I wolde thynke right nought of erthly thynge ne of bodily dede/ ne I wolde haue affeccōn faſtned fleſſhly to no creature but oonly in god/ and to godwarde yf that I cowde/ And whan they anſwere all thus to the ⁊ that is done ful redily yf grace towche the. thēne art thou entred ſomwhat into this derknes/ For though thou fele ⁊ perceyue glētynges ⁊ proferynges of vayne thoughtes ⁊ preeynge in of fleſſhly affeccions. neuertheleſſe thou arte in this profitable derknes yf it be ſoo that thyn thoughte be not fyxed in hem/ For ſuche vayn ymagynacōns that falle in the herte vnauiſedly trowblē this derknes/ and pyneth the ſoule ſomwhat by cauſe that it wolde be hidde fro hem ⁊ maye not/ but they doo not awaye ẏ profyte of this derknes/ for the ſoule ſhall by that waye come to reſtfull myrknes/ And thēne is this derknes reſtful whan the ſoule is hydde for a tyme fro the paynfull felyng of all ſuche vayn thoughtꝭ. ⁊ oñly is reſted in deſire ⁊ lōgynge to Ihū with a ghoſtly beholdynge of hym as it ſhall be ſayd afterwarde/ But that laſteth but a whyle hoole/ Neuertheleſſe though it be but a ſhorte tyme it is full profytable/

⁋ How that the deſyre of Iheſu felt in this lyghtſom derknes ſleeth al ſtirynges of ſyñe. ⁊ ableth the ſoule to perceyue ghoſtly lyghtnynges fro the heuenly Iheruſalem that is Iheſu /

Capl̃m xxv.

Theñe ſithen this derkneſſe ⁊ this nyghte is ſoo good ⁊ ſo reſtfull though it be ſhorte that ſtondeth oñly in deſyre ⁊ longyng to the loue of Ihũ wyth a blynde thynkyng on hym how good theñe ⁊ how bleſſid is it for to fele his loue. ⁊ for to be illumyned wyth his bleſſid vnſeable preſent lyghte for to ſee ſothfaſtnes/the whiche lyght a ſoule receyueth whã the nyghte paſſith ⁊ the daye ſpryngeth/This I hope was the nyghte that the prophete meaned whan he ſaid:My ſoule hath deſired the in ẏ nyghte/As I haue before ſayd.it is moche better to be hydde in this derke nyghte fro beholdyng of the worlde though it were paynful:than for to be oute in fals lykyng of this worlde ẏͭ ſemyth ſoo ſhinyng ⁊ ſoo cõfortable to hem that are blynde in knowynge of ghoſtly lyghte / For whan ẏͧ arte in this derknes thou arte moche nerer Ihrl̃m than whan thou art in the myddes of the fals lyght/Therfore applye thine hert fully to the ſtiryng of grace ⁊ vſe for to woon in this derknes.and by oft aſſayeng to be homly therin ⁊ it ſhal be ſo e made reſtfull to the/And the true lyghte of ghoſtly knowynge ſhall ſprynge to the.not all at ones:but pryuely by lityll ⁊ bi lityll/as the prophete ſayth:Habitãtibꝫ in regione vmbre mortis.lux orta eſt eis/That is: To dwellynge in the countree of ſhadowe of dethe lighte was ſprongen/That is:Lighte of grace ſprongen and ſhall ſprynge to all theym that can wonne in the ſhadowe of dethe/that is in this derkeneſſe that is lyke to dethe / Iſay.9.

Take hede

For as deth ſleeth a lyuyng body ⁊ all fleſſhly felinges of it right ſo deſyre to the loue of Ihũ felyd in this derkes ſleeth al ſynnes : all fleſſhly affeccõns. and all vnclene thoughtes for the tyme/And thenne nyghest thou faſte to Jhrl'm/Thou arte not there yet.but by ſmalle ſodein lyghtynges that glidyth oute of ſmale caues fro that cytee ſhall thou mowe ſee it fro ferre or that thou come therto/For wyte thou well though ẏ thy ſoule be in this reſtfull derkneſſe wythout troublynge of worldly vanytees/it is not yet clothed all in lyghte: ne torned all in to fyre of loue/But it felyth well that there is ſōwhat aboue itſelf that it knowith not ne hath not yet·but wold haue it ⁊ breñyngly yerneth it/And that is nought elles but ẏ ſyghte of Jhrl'm wythout forth.the whiche is lyke to a cytee/ẏ the prophete Ezechyell ſawe in his viſyons/He ſayth that he ſawe a cyte ſette vpon an hylle heldinge to the ſouthe that to his ſyghte whan it was moten was nomore of lengthe ⁊ of brede than a reede that is vi.cubytes ⁊ a palme of length But alſone as he was broughte in to the cyte ⁊ lokyd aboute hym theñe thoughte hym that it was wonder moche/For he ſaw many halles ⁊ chambres bothe open ⁊ pryuee.He ſawe gates ⁊ porches outwarde ⁊ Inwarde/and moche more byldynge thā I ſaye now on length ⁊ on brede many hūdred cubites/Thenne was this wonder to hym how this cyte wythin was thus longe ⁊ ſo large that ſo lityll to his ſighte was whan he was without/This cyte betokeneth the perfite loue of god ſett in the hylle of contēplacōn.the whiche vnto the ſyghte of a ſoule that wythout the felynge of it traueyleth in the deſyre toward ſemyth ſomwhat/but it ſemyth but a lityll thynge noo more than a reede that is vi.cubytes ⁊ a palme of length/By vi·cubites are vndſtonde the perfeccōn of mañes werke/And by the palme a lityll tochynge of contēplacōn/He ſeeth wel that there is ſuche a thynge that paſſeth the deſerte of all the worchynge of man a lityll as the palme paſſeth the vi·cubytes/but he ſeeth not within what it is/neuertheles yf he may come wythin the cyte of contēplacōn/thenne ſeeth he moche more than he ſawe fyrſte /

How a man ſhall knowe fals Jllumynacōns feyned by yͤ fende fro the true lyght of knowyng that comyth out of Jhū and by what tokens/Capl̄m xxvi.

BUt now bewaar of the mydday fende that feyneth lyghte as it came out of Jhr̄lm and is not ſoo. For the fende ſeeth that our lorde Jhū ſhewyth lyghte to his louers of ſothefaſtnes/therfore in deceyuyng of hem that are vnwyſe he ſhewyth a lyghte that is not true vnder colour of a true lyghte and deceyueth hem. Neuertheles how a ſoule maye knowe the lyghte of ſothfaſtnes whan it ſhyneth from god ⁊ whan it is feyned thrugh the enmye ſhall J ſaye as me thynketh by an exaumple of the fyrmament/ Somtyme the fyrmamente ſhewyth a lyght fro the ſoñe/⁊ ſemyth the ſonne ⁊ is not/And ſomtyme ſhewyth the true ſoñe truely. A knowynge of that one from that other is this/The feyned ſonne ſhewyth hym not but bitwix two blacke reyny clowdes/Theñe by cauſe yͤ ſonne is nere there ſhyneth out fro the clowdes a lyghte as it were a ſoñe ⁊ is none/But the true ſoñe ſhewith him whan the fyrmament is clere or moche clered fro the blacke clowdes/Now to our purpoſe/Some men as it ſemith forſakith the loue of the worlde ⁊ wold come to the loue of god and to the lyghte of vnd̄ſtondynge of hym . but they woll not come thrugh this derknes that J haue ſpokē of before/They woll knowe hemſelfe truely ne mekely what they haue ben befor̄ ne what they are yet thrugh ſyñe/ne how noughte they are in her owne kynde ayenſte god/They are not beſy for to entree in to hemſelf all other thynges outwarde left. and flee al wicked ſtirynges yͭ ryſen in her hertes of pryde enuy yre or other ſyñes thrugh laſtynge deſyre to Jhū in prayenge ⁊ in thynkynge: in ſcylence ⁊ in wepynge/and in other bodily ⁊ ghoſtly exercyſe as deuoute men ⁊ holy men haue done / But aſſone as they haue forſake the worlde as it were outwarde in lykneſſe or elles ſoone after they wene that they are holy and able for to haue the ghoſtly vnderſtondyng of the goſpell and of holy wrytte/and namly yf they maye fulfill letterly the cōmaundementes of god ⁊ kepe hem fro bodily ſyn̄es that they wene yͭ they loue god perfytly/And therfore they woll anone preche ⁊ teche all other men as yf they had receyued grace of vndſtondynge in perfeccōn of charyte thrugh ſpecyall yeft of the holy ghoſt/And alſo they are moche more ſtyred for as moche as they fele ſomtyme moche knowing as it were ſodenly yeuen to hem wythout grete ſtudye before had.and alſo moche feruour of loue as it ſemyth for to preche trouth ⁊ rightwiſnes to her euencryſten/Therfore they holde it as a grace of god yͭ vyſiteth hem wyth his bleſſid lyghte before other ſoules/Neuertheles yf they woll loke wel aboute hē they ſhal fynde that this lyghte of knowynge and that hete that they fele comyth not of the true ſone that is our lorde Jhū.but it comith fro yͤ myddaye fende that feyneth lyghte ⁊ lykneth hym to the ſon̄e And therfore ſhall he be knowen by example before ſayd/Lyghte of cūnynge that is feyned by the fende to a derke ſowle is ſhewed bitwix two blacke reyny clowdes/The ouer clowde is preſūpcyon ⁊ higheng of hemſelf/The nether clowde is downe puttyng ⁊ a lowenge of his euencriſten/Then̄e what lyghte of knowyng or felyng of feruour that it be yͭ ſhyneth to a ſoule wyth preſūpcion ⁊ highenge of it ſelf ⁊ diſdeyne of his euēcryſten the ſame tyme felyd it is not lyghte of grace yeuen of the holy ghoſte though the knowyng in itſelf were ſo thefaſt.but it is eyther of the fende yf it come ſodenly or elles of mannes owne wytte yf it come by ſtudye.And ſo it maye well be knowen.yͭ this feyned lyghte of knowyng is not the lyghte of the true ſonne/Therfore they that haue this knowyng on this maner are full of ghoſtly pryde ⁊ ſeen it not.they are ſo blynde with this feyned liȝte yͭ they holde the hiȝnes of her own̄ hert ⁊ vnbuxōnes to yͤ lawes of holi chirche as it were ꝑfite mekenes to yͤ goſpel ⁊ to yͤ lawes of god/⁊ they wene that the folowynge of her owne wyll were fredom of ſpiryte/ ⁊ therfore they begyn to reyne as blacke clowdes water of errours ⁊ hereſyes:for the wordes that they ſhewē by prechynge ſownen all to bacbitynge ⁊ to ſtryuynge ⁊ to diſcorde/ makynge repreuynge of ſtates ⁊ of perſones/ and yet ſayen they that al this is charyte ⁊ zele of ryghtwyſnes/ But it is not ſo the·for ſaynt James thapoſtle ſaith thus/ Vbi enim zel⁹ ⁊ cōtencio ibi inconſtancia ⁊ om̄e opus prauū/ Non eſt ſapiencia hec deſurſū deſcēdens a patre luminū.ſed eſt t̄rena aīalis ⁊ diabolica/ That is:where ſoo enuye is ⁊ flitynge there is vnſtablynes ⁊ all euyll werke/ And therfore that cūnynge that bryngeth forth ſuche ſynnes comyth not from the fader of lyghte that is god/but it is erthly beeſtly ⁊ fendly/ And ſo by thiſe tokēs that are pryde preſūpcyon vnburomnes Indignacōn bacbitynge ⁊ other ſuche ſyn̄es for thiſe folowen after.maye the feyned lyghte be knowen fro the true/ For the true ſonne ſhineth ⁊ ſheweth hym not by ſpecyall vyſitacōn for to yeue lyghte of vnderſtondyng or perfyte charyte to a ſoule but the fyrmament be fyrſt made bryghte ⁊ clere fro clowdes/that is:but yf the conſcyence be made clene through fyre of brennyng deſyre to Jheſu in this derkenes the whiche waſteth ⁊ bren̄eth alle wycked ſtirynges of pryde. vaynglory:yre enuye:⁊ al other ſynnes in the ſoule as the prophete ſayth/ Ignis ante ip̄m p̄cedet et inflāmabit incircuitu inimicos eius. Fyre ſhall goo before hym: That is deſyre of loue ſhall goo byfor Jheſu in man̄es ſoule/⁊ it ſhall bren̄e all his enmyes/that is: it ſhall waſte all ſynes/ For but yf a ſoule be fyrſt ſmyten downe fro the heyghte of itſelfe by drede ⁊ mekenes.and be well examyned ⁊ brente in this fyre of deſyre/and as it were purifyed fro all ghoſtly fylthe by longe tyme in deuoute prayers and other ghoſtly exercyſes it is not able to ſuffre the ſhinynges of ghoſtly lyghte/ne for to receyue the precyous lycour of perfyte loue of Jeſu/ But whan it is purifyed and made ſubtyll thorugh thys

p̄.96.

fyre thenne maye it receyue the gracyous lyghte of ghoſtly knowynge and the perfeccyon of loue that is true ſonne/

Mal'iiii Thus ſayth holy wrytte: Vobis qui timetis deū orietur ſol iuſticie/The true ſonne of ryghtwyſnes that is our lorde Jheſu ſhall ſprynge to you that dreden hym/that is to meke ſoules that meken hemſelf vnder her euencryſten by knowynge of her owne wretchydneſſe/and caſten hemſelf downe vnder god by noughtynge of hemſelf in her owne ſubſtaunce thorugh reuerente drede and ghoſtly beholdynge of hym laſtyngly/for that is perfyte mekenes/Vnto thyſe ſoules the true ſoñe ſhall ſprynge. and Jllumyn her reaſon in knowynge of ſothfaſtnes/and kyndleth her affeccōn in brennynge of loue and thenne ſhall they bothe brenne and ſhine/They ſhal thorugh vertue of this heuenly ſonne brenne in perfyte loue·and ſhyne in knowynge of god and ghoſtly thynges / for thenne they ben refourmed in felyng/Therfore he that woll not be deceyued J hope it is good to hym to drawe downe hymſelfe and hyde hym in this derkenes/ Fyrſte from entermetynge of other men as J haue ſayd/ꝛ forgete all the worlde yf he maye and folowe Jheſu wyth laſtynge deſyre offred in prayers and thynkynge on hym/Thenne J trowe the lyghte that comith after this derkenes is ſyker and ſothfaſte/ and that it ſhyneth of the cite of Jhrl'm from the true ſonne to a ſoule that traueleth in derknes/and cryeth after lyght for to wyſſyn it the waey·and comforte it in traueyle·For J hope after true derkenes before comyth neuer feyned lyghte·

☞ That is yf a man truely and fully ſette hym to forſake the loue of the worlde/And maye thorugh grace come to felyng and knowynge of hymſelfe / And holde hym mekely in that felynge/he ſhall not be dyſceyued wyth none errours ne hereſyes/ne wyth fantaſyes/For alle thyſe comen by the gate of pryde/Thenne yf that pryde maye be ſtopped out/thenne there ſhall noo ſuche ſynne reſte in a ſoule / And though that they come and profer hem they ſhal not entre/ For grace that the ſoule felyth in this merke derkenes ſhall teche the ſoule ſothefaſtnes. ⁊ ſhew to it yͭ al ſuche proferynges are of thēmye/

¶ How grete profite is it to the ſoule to be broughte thrugh grace in to lyhtſome derkenes/ And how a man ſhall diſpoſe hym yf he woll come therto/ Capl̄m xxvii.

There are many deuoute ſoules that thrugh grace come in to this derkenes ⁊ felen the knowing of hemſelf· and yet wote they not fully what it is/ and that vnknowynge in partye hyndreth hem/ They fele well often her thought ⁊ her affeccōn drawē out and departed fro the mynde of erthly thinges and brought in to grete reſte of a delectable ſoftnes with out pinfull trowblynge of vayne thoughtes or of her bodily wyttes/ and they fele that tyme ſoo grete freedom of ſpirite yͭ they maye thynke on Jheſu peaſible/ and offre her pſalmes ⁊ prayers myghtily ſauourly ⁊ ſwetly to hym as longe as freelte of bodily kynde maye ſuffre it/ They wote well that this felynge is good/ but they noot what it is/ Therfore vnto all ſuche ſoules J ſaye as me thynketh: that this maner of felynge though it be but ſhorte and but ſeldom it is ſothfaſtly this derkeneſſe that J ſpeke of/ For it is a felynge of hemſelf fyrſt and a ryſynge aboue hemſelf thrugh brēnynge deſire to the ſyghte of Jhū/ Or elles yf J ſhall ſaye more ſothly. this gracyous felynge is a ghoſtly ſyghte of Jhū/ And yf they maye kepe hem in that reſte or brynge it thrugh grace in to a cuſtome ſoo that they myghte lyghtly ⁊ freely haue it whan hem lyſte. and holde hem in it/ they ſholde neuer be ouercome by tēptacion of the fende ne of the fleſſhe/ ne by errours ne hereſyes: for they are ſette in the gate of contemplacyon able and redy for to receyue the perfyte loue of Jheſu/ Therfore he that hath it it is good that he knowe it mekely/ kepe it tenderly / and pourſew it feruently that noo creature lette hym vtterly from it that he ne folowe it whan he maye/ And that he forgete and ſette at noughte all thynge that ſholde putte hym fro this yf he be free of hymſelf/and maye doo what he woll wythoute ſclaunder or diſeaſe of his euencryſten/For me thynkith that he maye not come to this reſt lyghtly but yf he haue grete plēte of grace/and ſette hymſelf for to folowe after the ſtirynge of grace/ And that oweth he for to doo / For grace woll euer be free/namely fro ſynne and worldly beſynes. and from all other thynges that letten the worchyng of it though they are noo ſynne/ Neuertheles a nother ſoule that hath not yet receyued this fulneſſe of grace yf he deſyre for to come to this goſtly knowynge of Jheſu/as moche as in him is he muſte able hymſelf to it/and putt awaye all lettynges that ſtoppen grace as moche as he maye/He muſte lerne for to deye to ẏ worlde and forſake the loue of it truely/ Fyrſte pryde bodily ⁊ ghoſtly/that he deſyre noo worſhyp/ worldly cūnynge.ne worldly crafte/beneſyces ne rycheſſe/precyous clothynge : ne worldly araye/ne noo thynge where thrugh he ſholde be worſhypped aboue other men/ He ſhall coueyte none of all thyſe / But yf they ben putt vpon hym. take hem wyth drede ſoo that he be poore both out warde and Jn warde/or elles fully Jn warde in herte/ And that he coueyte for to be forgeten of the worlde that men rewarde hym noo more be he neuer ſoo ryche ne ſo cunnynge than the pooreſt man that lyueth /

Alſo that he ſuffreth not his herte reſte in beholding of his owne dedes or in his vertues / wenynge that he doth better than a nother/for he forſakyth the worlde and other done not ſoo/and therfore ſetteth well by hymſelfe/Alſo he muſte leue all ryſyng of herte and euyll wyll of yre and enuye ayenſt his euencriſten/And that he dyſeaſe noo man ne anger hym vnſkylfully in worde ne in dede/ne yeue ony man matere where thorugh he myghte ſkylfully be angred or ſtyred/ ſoo that he myghte be free fro euery man/And alſo that he forſake coueytyſe that he coueyte ryght noughte of erthly good/but oñly as ke his bodily ſuſtenaunce that hym nedeth and holde hym payd whan god ſtyreth other men for to yeue hym/And that he putte noo manere of truſte in hauour of ony worldly good/ ne in helpe or fauour of ony worldly frende but pryncypally and fully in god/For yf he doo otherwyſe he byndeth hymſelfe to the worlde/And he maye not therfore be free for to thinke on Jheſu/And alſo glotenye and lecherye and al other fleſſhly vnclennes vtterly he muſte leue.that the affeccōn be boūde to noo woman by fleſſhly homelyneſſe/For it is noo dowte that ſuche blynde loue that is ſomtyme atwyxe a man and a woman/and ſemyth good and honeſt for alſmoche as they wolde not ſynne in dede/ in the ſyghte of god. is full vnclene and well grete ſynne/ For it is a grete ſynne that a man ſhall ſuffre his affeccyon that ſholde be feſtened to Jheſu and to al vertues and to al ghoſtly clennes for to be bounde with ony fleſſhly loue of ony creature wylfully namly yf it be ſoo moche that it bereth downe the thoughte: and makyth it vnreſtful that he maye noo ſauour haue in god/Thus J holde it wylfully that a man dooth it and ſayth it is ſynne or elles is ſo blynded wyth it that he woll not ſee it/And alſo that a man coueyte not delices of metes and drynkes oñly for luſte of his fleſſhe/ but holde hym payd wyth ſuche mete as he maye eaſely haue wythout grete beſynes namly yf he be hole what mete it be that woll doo awaye hūgre/ and kepe the body in comyn ſtrengthe vnto the ſeruyſe of god/ And that he grutche not ne ſtryue not ne angre hym not for his mete though he be ſomtyme not ſerued as the fleſſhe wolde/ All thyſe ſynnes and all other muſt be forſake vtterly in his wyll and in dede whan he maye.And other thynges that letteth hym ſo that he maye dyſpoſe hym for to thynke freely on Jheſu/

Dieta salutis

For as longe as thyſe lettynges and ſuche other hange vpō hym he maye not deye to the worlde:ne come in to this derkeneſſe of knowynge of hymſelfe/And therfore that he myghte come therto he muſte doo all thyſe .as ſaynt poul dide ſayeng thus/Michi mūdus crucifixus eſt ⁊ ego mūdo/ This worlde is ſlayne ⁊ crucyfied to me:and I to the worlde/That is:he yͭ hath forſake the loue of the worlde in worſhippes and riches in al other worldly thynges before ſayd for the loue of god.⁊ loueth not it ne purſewyth not it but is well payd that he hathe right nought of it ne wolde haue though he myghte.ſothly to hym the worlde is dede/ for he hath noo ſauour ne delyte therin/Alſo yf the worlde ſette hym at nought and hath noo rewarde to hym.ne fauour ne worſhyp:ne ſette noo pryce by hym but forgeteth hym as a dede man/thenne is he dede to the worlde/And in this plyght was ſaynt poul ſette perfitly.and ſoo muſt a nother man in partye that wolde folowe and come to the perfite loue of god/For he may not lyue to god fully but yf he deye fyrſt to the worlde/This deyenge to the worlde is this derkenes/and it is the gate of contemplacōn and to refourmyng in felyng.and none other than this There may be many ſundry wayes ⁊ ſeere werkes lettinge and ledyng ſūdry ſoules to contemplacōn/For after diuers diſpoſynges of men and after ſūdry ſtates.as are religyous and ſeculers that they are in.are dyuers exercyſes in worchyng/ Neuertheles there is noo gate but one / For what exercyſes it be that a ſoule hath.but yf he maye come by that exercyſe to this knowynge and to a meke felynge of hymſelf/and that is that he be mortifyed ⁊ dede to the worlde as in his loue/and that he maye fele hymſelf ſomtyme in this reſtful derkenes/bi the whiche he maye be hydde fro vanytee of the worlde as in his loue.and yͭ he maye fele hymſelf what he is ſothly he is not yet come to the refourmynge in felynge/ne hath not fully contemplacōn He is full ferre therfro/and yf he woll come by ony gate. he is but a theyf and a breker of the walle/And therfore as vnworthy he ſhall be caſte oute/But he that can brynge hymſelfe fyrſte to nought thrugh grace of mekenes and deye on thys

Gal.v:

Dede mā

manere he is in the gate/for he is dede to the worlde.and he lyueth to god/Of the whyche saynt poul ſpekith thus:Mortui enim eſtis et vita veſtra abſcondita eſt cū xp̄o in deo/¶ye are dede/That is:ye that for the loue of god forſaken all the loue of the worlde are dede to the worlde wyth cryſte in god/That is:ye lyue ghoſtly in the loue of Jheſu/ But your lyf is hydde from worldly men as cryſte lyueth and is hidde in his godhede fro the loue and the ſyght of fleſſhly louers/This gate oure lorde hymſelf ſhewed in the goſpell whan he ſayd thus/ Om̄is qui reliquerit patrem aut matrem fratrem aut ſororem propter me centuplū accipiet et vitam et̄nam poſſidebit Euery man that forſakyth for my loue fader or moder ſuſter or brother/ or ony good erthly he ſhall haue an hundreth folde in this lyf/and afterwarde the blyſſe of heuen/This hūdreth folde that a ſoule ſhall haue yf he forſake the worlde is noughte but the profyte of this lightly derkenes / the whyche I calle the gate of contemplacōn/ For he that is in this derkenes and is hydde thorugh grace fro worldly vanytee he coueyteth noughte of worldly good/he ſechyth it not/he is not taried therwyth/he lokyth not after it/he loueth it not/And therfore hath he an hundreth folde more than the kynge or than he hath that coueyteth mooſt of erthly good/ For he that noughte coueyteth but Jheſu hath an hundreth folde/For he hathe more reſte : more pees in herte/more very loue and delyte in ſoule in one daye thanne he that mooſte coueyteth of the worlde/ And hath al the well of it vnder his welht hath in all his lyfe tyme/

Col. 3.

M·xiiii.

—bn̄.

Centuplū accipiet.

¶ This is thenne a goode derkeneſſe and a ryche noughte that bryngeth a ſoule to ſoo moche ghoſtly eaſe and ſoo ſtylle ſofteneſſe/ I trowe dauyd meaned of this nyghte/or of this noughte whan he ſayd thus / Ad nichilum redactus ſum et neſciui / That is : I was broughte to noughte . and I wyſte not/ That is

P:

The grace of our lorde Jheſu ſente in to myn herte hath ſlayne in me/and broughte to noughte all the loue of the worlde and J wyſte not how/For thrugh noo worchynge of myſelf ne by myn owne wytte J haue it not but of the grace of oure lorde Jheſu/ And therfore me thynkyth he that woll haue the lyghte of grace and fulſomly fele the loue of Jhū in his ſowle he muſt forſake all the fals lyght or worldly loue and abyde in this derkenes/And neuertheles yf he be adradde fyrſt for to woñe therin torne not ayen to the loue of yͤ worlde but ſuffre awhyle: and put all his hope and his truſte in Jheſu/ and he ſhall not lōge be wythout ſome ghoſtly lyghte/Thus byddeth the prophete/Qui ambulat in tenebris et non eſt lumen Iſay x. ei.ſperet in dño ⁊ inuitatur ſuper deum ſuū / Who ſoo gooth in derkenes and hath noo lyghte. that is: who ſoo woll hyde hym fro the loue of the worlde and may not redily fele lyght of ghoſtly loue diſpeyre not/torne not ayen to the worlde but hope in our lorde and leen vpon hym/ that is:truſte in god/⁊ cleue to hym by deſyre·and abyde awhyle and he ſhall haue lyght/For it falleth therby as it dooth yf a man had be a grete whyle in the ſonne/and after that came ſodeynly in to a derke hous there noo ſonne ſhyneth.he ſholde be as he were blynde. and ſee right noughte/But yf he woll abyde awhyle he ſhall mow ſee ſoone aboute hym/Firſte grete thynges and ſythen ſmale/And ſythen all that euer is in the hous/

Ryght ſoo it is ghoſtly:he that forſakyth the loue of the worlde ⁊ comyth to hymſelf in to his owne cōſcyēce yͭ is fyrſt derke ſomwhat/and blynde to his ſyghte:But yf he ſtonde ſtylle and holde forth wyth beſye prayenge and often thynkyng of the ſame wyll to the loue of Jhū/he ſhall mow ſee afterwarde grete thynges ⁊ ſmale that he fyrſt knewe not/Thꝰ ſemith it yͭ the prophete behight thus ſayēg/Oriet̃ in tenebris lux tua.⁊ tenebre tue erūt ſicut meridies:et reqē dabit tibi dñs ds tuus et implebit aīam tuā ſplendoribꝫ/ Lyghte ſhall ſprynge to th in derkeneſſe/That is: Thou that forſakeſt ſothfaſtly the lyghte of all worldly loue and hydeſt thy thoughte in this derkenes/lyghte of bleſſyd loue ⁊ ghoſtly knowyng of god ſhall ſprynge to the/and thy derkenes ſhall be as myddaye / that is thy derkenes of traueylynge deſyre ⁊ thy blynde truſte in god yͭ thou haſt fyrſte ſhall torne in to clere knowynge ⁊ in to ſykernes of loue/And thy lorde god ſhall yeue reſte to the/That is Thy fleſſhly deſyres and thy paynfull dredes ⁊ doubtes:⁊ wicked ſpirytes that haue contynuelly before honde traueyled the all thiſe ſhall worche and leſe moche of her myght/and thou ſhalt be made ſo ſtronge that they ſhall not dere yͤ / For thou ſhalt be hydde in reſte fro hem/And thenne ſhall our lorde fulfylle thy ſoule wyth ſhynynges/That is:whan thou arte broughte in to this ghoſtly reſte theñe ſhalt thou more eaſely tente to god and noughte elles doo but loue hym/ and thenne he ſhall wyth bemes of ghoſtly lighte fulfyll all the myghtes of thy ſoule.Haue thou noo wonder though I calle the forſakinge of worldly loue derkenes/for the prophete calleth it ſoo ſaynge thus to a ſoule/Intra in tenebras tuas filia caldeoꝝ/ Goo in to thy derkeneſſe thou doughter of caldee / That is: Thou ſoule that arte as a doughter of Caldee for loue of the worlde.forſake it and goo in to thy derkenes/ Iſa.xlvii

¶ That in refourmynge of a ſoule the worchynge of oure lorde Jheſu is departed in to foure tymes/that is.callynge rightynge:magnyfyenge ⁊ gloryfyenge/Caplm xxviii.

Loo I haue ſayd to the a lytyl yf thou coueyte for to be reformed in felyng how thou ſhalt dyſpoſe the towarde in thy forth gooing/Neuertheles I ſaye not that thou may doo thus of thyſelfe / For I wote well that oure lorde Jheſu bryngith all this to the ende where ſoo he woll / For he oonly thorugh his grace ſtyreth a ſowle . and bryngyth it in to this derkeneſſe fyrſte: And ſythen in to lighte as the prophete ſayth/Sicut tenebre eius.ita ⁊ lumen eius/ That is: Ryght Pſ.cxxxvii as the lyghte of knowyng and the felynge of ghoſtly loue is of Jhū/Right ſoo the derkenes.that is the forſakinge of worldly loue is of hym.for he doth all/He fourmyth ⁊ refourmith He fourmyth oñly by hymſelf.but he refourmith vs wyth vs For grace yeuen ⁊ aplienge of our wyll to grace worcheth all this/And on what maner wyſe he doth that.ſaynt poul reherceth thus/Quos deus p̄ſciuit fieri conformes ymaginis filii eius hos vocauit.Et quos vocauit hos iuſtificauit.Et quos iuſtificauit hos magnificauit. Et quos magnificauit hos et gl'ificauit/Thyſe that god knewe before ſholde be made ſhapely to the ymage of his ſone.thiſe he called.thiſe he righted.thiſe he magnyfyed:⁊ thiſe he gloryfyed/Though thiſe wordes maye be ſayd of all choſen ſoules in the loweſt degree of charyte that are reformed oñly in faith:neuertheles they may be vndſtonde more ſpecially of thiſe ſoules that are reformed in felynge to the whiche our lorde god ſhewith moche plente of grace and doth moche more beſynes aboute hem/For they are his owne ſones ſpecyally that bere the ful ſhappe ⁊ the lickenes of his ſone Jhū/In the whiche wordes ſaynt poule departeth the worchyng of our lorde in foure tymes/Fyrſte is ẏ tyme of callynge of a ſoule fro worldly vanyte/and that tyme is often eaſy ⁊ comfortable/For in begyñynge of tornynge ſuche a man that is diſpoſed to moche grace is ſoo quyckely ⁊ ſoo felyngly inſpired.⁊ felith ofte ſoo grete ſwetnes of deuocōn.⁊ hath ſo many teres in cōpunccōn ẏ he thynkyth hym ſomtyme as he were halfe in heuen/but this ſoftnes paſſyth after for a tyme/And theñe comyth the ſecōde tyme that is ẏ tyme of rightynge that is trauelous/For whan he begyñyth for to goo forth myʒtly in the waye of rightwiſnes.⁊ ſettith his wyll full ayenſt all ſyñe without ⁊ within.⁊ ſtretchith oute his deſire to vertues ⁊ to the loue of Jhū theñe felyth he moche lettynge bothe wyth hymſelf of frowardenes ⁊ hardneſſe of his owne wyll/and fro wythout forth thrugh temptacōn

Ro.viii

of his enmye that he is ofte in full grete tourment/And that is noo wond̃/For he hath ſoo longe be croked to the fals loue of the worlde that he maye not be made right/as a crokyd ſtaffe may not be made euen but yf he be caſte ⁊ weyked in yͤ fyre/Therfore our lorde Jhū ſeenge ſēdeth what thynge is behouefull to a frowarde ſoule ſuffreth it to be traueyled ⁊ taryed by ſūdry tēptacyons.and for to be well examyned thorugh ghoſtly trybulacyons that all the ruſte of vncleñes myghte be brente oute of it/And that ſhall be bothe wythin of dredes ⁊ dowtes ⁊ perplexitees that it ſhall nerehande falle in diſpeyre. and it ſhall ſeme as it were forſaken of god ⁊ lefte all in the hondes of the fende out taken a lityll preuy truſte that it ſhall haue in the godenes of god ⁊ in his mercy. For that preuy truſte our lorde leueth in ſuche a ſoule goo he neuer ſoo ferre fro it.by the whiche the ſoule is borne vp fro diſpeyre ⁊ ſaued fro ghoſtly myſcheyf. And alſo wythout itſelfe it ſhall be mortyfyed ⁊ pyned in the ſēſualyte/eyther by dyuers ſyknes or by feable tourment of the fende.or elles thrugh a preuy myghte of god the ſely ſoule by felynge ⁊ berynge of the wretched body ſhall be ſoo pyned.⁊ it ſhall not wyte how that it ſhall mow ſuffre for to be in the body ne were that our lorde Jhū kept it therin/And yet neuertheles had yͤ ſoule leuer for to be in alle this pyne than for to be blinded with the fals loue of yͤ worlde.for that were helle to ſuche a ſoule/ But the ſufferynge of this manere pyne is noughte but purgatory/ and therfore he ſuffryth it gladly / And he wolde not putte it awaye though he myghte/for it is ſoo prouffytable/All this doth oure lorde in grete prouffyte of the ſoule / for to dryue it oute of the ſenſualytee/that it myghte receyue ghoſtly lyghte / For after this whan the ſoule is thus mortyfyed and brought fro worldely loue in to this derkeneſſe/ that it hathe noo more ſauour ne delyte of worldly lykynge thanne of the ſtrawe / But he thynkyth it bytter as wormode / Thenne commyth the thirde tyme of magnyfieng/ And that is whan the ſoule is refourmed in felynge in partie. and receyueth the yeft of perfeccōn ⁊ the grace of contemplacōn/ and that is a tyme of grete reſte/for theñe is Jhū more homely wyth a ſoule/ And after this comyth the fourth tyme of glorifyenge / That is whan the ſoule ſhall be fully refourmed in the blyſſe of heuen/ For thyſe ſoules that are thus called fro ſyñe and thus righted or elles on other maner lyke by dyuers aſſayenge bothe thorugh fyre ⁊ water.and afterwarde are thus magnyfied they ſhulde be glorifyed/ For our lorde ſhall theñe yeue hē fully that they here coueyted/and more than they cowde coueyte/for he ſhal areyſe hem aboue al other choſen ſoules to the euehede of cherubyn ⁊ ſeraphyn/ſythen they paſſed all other in knowynge ⁊ louyng of god here in this lyfe/ Therfore he that woll come to this magnifyēg drede not this rightyng/for that is ẏͤ way

For our lorde ſayth by his prophete a worde of grete cōfort
to all ſuche ſoules that are examyned wyth fyre of trybulacyon
Jſa.xliii on thus/ Puer meus noli timere. Si tranſieris per ignē flamma
non nocebit te/ That is: My chylde yf thou paſſe thorugh
fyre drede not for the flāme ſhall not dere the/ It ſhall clenſe
the fro all fleſſhly fylthe/and make the able to receyue ghoſtly
fyre of the loue of god/ and that nedeth for to be done fyrſt
For as I haue before ſayd.it maye not elles be refourmed in
felynge /

¶ How it falleth ſomtyme that ſoules begyñynge att profytynge in grace ſeme to haue more loue as by outwarde tokēs than ſome haue that ben perfyte/and yet it is not ſoo in ſoth wythin/ Capl̄m xxix.

But now ſayeſt thou how maye this be ſothe/ For there are many ſoules newe tourned to god that haue many ghoſtly felynges/ Some haue grete cōpunccōn for her ſyñes. ⁊ ſom̄ haue grete deuocōns ⁊ feruours in her prayers. ⁊ oftē haue ſūdry techinges of ghoſtly lizte in vnderſtonding: ⁊ ſome mē haue other maner felynges of comfortable hete ⁊ grete ſwetnes/and neuertheles thiſe ſoules come neuer fully in this reſtfull derkenes that I ſpeke of wyth feruent deſyre ⁊ laſtyng loue ⁊ thought in god/Thenne aſkeſt thou whether thiſe ſoules be refourmed in felynge or noughte/It ſemyth yes.in almoche as they haue ſuche grete ghoſtly felynges that other men that ſtonde oonly in fayth fele not of/Unto this I maye ſaye as me thynkith.that thiſe ghoſtly felynges whether they ſtonde in compũccion or deuocõn or in ghoſtly ymaginacyon are not the felynges whyche a ſoule ſhall haue ⁊ fele in ẏ grace of contẽplacõn/I ſay not but they are ſothfaſt ⁊ gracyouſly yeuẽ of god/But thyſe ſoules that felen ſuche are not yet refourmed in felynge.ne they haue not yet the yefte of perfeccõn ne ghoſtly the breñinge loue of Jhũ as they maye come to/And neuertheles often it ſemyth otherwyſe: that ſuche ſoules fele more of the loue of god than other that haue the yefte of perfeccõn/in almoche as the felyng ſhewyth more outwarde by grete feruour of bodily tokens.in wepynge prayenge knelinge ⁊ ſpekynge ⁊ other bodily ſtirynge.ſoo ferforth ẏ it ſemyth to a nother man that they were euer rauyſſhed in loue / And though me thynkith it is not ſoo/ well I wote that thiſe maner felinges ⁊ feruours of deuocõn ⁊ cõpunccõn that thiſe mẽ fele are gracious yeftes of god ſent in to choſen ſoules for to drawe hem out of worldly loue ⁊ fleſſhly luſte that hath ben lõge tyme roted in her hert.fro ẏ whiche loue they ſholde not be drawẽ out but bi ſuche feable ſtirige of grete feruours:neũtheles ẏ the feruour is ſomoche in outward ſhewing it is not oñly for mochenes of loue ẏ they haue but it is for litylnes ⁊ weyknes of her ſoule ẏ may not ber̄ a lityl towching of god for it is yet as it wer̄ fleſhly feſtned to ẏ fleſſh ⁊ neũ was yet depted fro it bi gaſtly mortifyẽg:⁊ therfor ẏ leſt towching of loue ⁊ ẏ leſt ſperkil of ghoſtly lyȝte ſent fro heuẽ in to ſuche a ſoule is ſomoche ⁊ ſo cõfortable ⁊ ſo delectable ouer al ẏ likig that euer it felte before in fleſſhly loue of erthly thyng that it is ouertaken wyth it/And alſo it is ſoo newe ⁊ ſodeyn and ſo vnkouth that it maye not ſuffre for to bere it but breſtyth ⁊ ſhewyth oute in wepynge ſobbynge ⁊ other bodily ſtirynge

Right as the coſtrell that is olde whan it receyueth new wyne that is freſſhe ⁊ myghty/the coſtrell bolneth oute and is in poynte for to cleue ⁊ breſt vntyll the wyne hath boylled ⁊ ſpourged oute all vncleñeſſe/but alſo ſone as the wyne is fyned ⁊ cleryd theñe it ſtondeth ſtyll ⁊ the coſtrel hole/ Right ſo a ſoule that is olde thrugh ſyñe whan it receyueth a lytyll of the loue of god that is ſoo freſſhe ⁊ ſoo myghty that the body is in poynte for to cleue ⁊ to breke ne were that god kepith it hole

But yet it breſtyth oute at the eyen by wepyng/and at yͤ mouth by ſpekynge:and that is more for weyknes ⁊ febleneſ of the ſoule than for mykilnes of loue/For afterward whan loue hath boylled all the vncleñes oute of the ſoule bi ſuche grete feruours theñe is the loue clere ⁊ ſtondeth ſtyll:And theñe is both the body ⁊ the ſoule moche more in pees/ and yet hath yͤ ſoule moche more loue than it had before though it ſhewe leſſe outwarde/For it is now all hole in reſte wythin:and noughte but lityll in outwarde ſhewynge of feruour/And therfore J ſaye that thiſe ſoules that felē ſuche grete bodily feruours though they ben in moche grace are not yet refourmed in felynge/but they are gretly dyſpoſed towarde. For J trowe yͤ ſuche a man namly that hath be gretly defoylled in ſyñe ſhal not be refourmed in felynge but yf he be fyrſte brente ⁊ puryfyed wyth ſuche grete cōpunccōns goynge before/

Another ſoule that neuer was moche defoylled wyth loue of the worlde but hath euer be kepte fro grete ſiñes in innocēce maye lyghtlyer ⁊ more pryuely wythout grete feruour ſhewed outwarde come to this refourmyng/Theñe is this ſoth as J hope that ſuche comfortes ⁊ feruours that a ſoule felyth in the ſtate of begyñynge or of profytynge are as it were his ghoſtly foode ſente fro heuen for to ſtrengthe hym in his traueyle/Right as a pilgryme traueyleth all daye meteles ⁊ Drynkles·and is nerthonde ouercome wyth werynes falleth at the laſte to a good Jnne· and there hath he mete ⁊ Drynke/ and is well refreſſhed for the tyme / Right ſoo ghoſtly:a deuoute ſoule that woll forſake the loue of the worlde ·⁊ wolde fayne loue god/and ſettyth all his beſynes therto: prayeth ⁊ traueylleth all daye bodyly ⁊ ghoſtly/and ſomtyme feleth noo comforte ne ſauour in deuocon/Theñe our lorde hauynge pyte ouer all his creatures that it ſholde not periſſhe for defawte ne torne in to heuynes or grutchyng ſendeth it amonge his ghoſtly fode ⁊ comforteth it in deuocõn as he vouchith ſaaf/And whan the ſoule feleth ony cõforte theñe holdeth he hym well payd for all his traueylle ⁊ all the diſeaſe that it had on yͤ day whan it fareth well at euen by felynge of ony grace/The ſelfe wyſe falleth it of other ſoules that are profitynge ⁊ ferforthe in grace Thei felen ofte tymes gracyous towchynges of the holy ghoſte in her ſoule/bothe in vnderſtondynge ⁊ ſyghte of ghoſtly thynges and in affeccion of loue/But yet ben they not refourmed in felyng/ne they are not yet perfyte/for why all ſuche felinges come to hem in that ſtate as it were vnwaarly/for they come or they wyte it/ and goth fro hem or they wyte it/and they can not come therto ayen.ne wote not where they ſhall fynde it for they haue not yet homlynes wyth hẽ of thoughte and laſtyng deſyre in Jhũ/ne the eye of her ſoule is not opyned to the beholdynge of ghoſtly thynges· but they nyghe faſte towarde.And therfore they are not yet refourmed in felynge/ne they haue not yet the full yefte of contẽplacõn/

¶ On what maner a man ſhal haue knowynge of hys owne ſoule/and how a mã ſholde ſette his loue in Jhũ god and man one perſone/Capl̄m xxx.

IT nedeth a ſoule that wolde haue knowynge of ghoſtly thynges for to haue fyrſte knowynge of itſelf/For it maye not haue knowing of a kynde aboue itſelf but yf it haue knowynge of itſelf/And that is whan the ſoule is ſoo gadred in to itſelf/⁊ departed fro beholdyng of al erthly thynges ⁊ fro the vſe of bodily wyttes that it felyth itſelf as it is in yͤ owne kynde wythoute a body/Theñe yf thou coueyte for to knowe ⁊ ſee thy ſoule what it is· thou ſhalt not torne thy thoughte with ymagynacōn in to thy body for to ſeke it ⁊ fele it as it were hydde wythin thyn herte· as thy herte is hydde ⁊ holden within thy body/If thou ſeke ſoo thou ſhalt neuer fynde it in itſelf/The more thou ſecheſte for to fynde ⁊ fele it as yͧ woldeſt fele a bodily thyng.the ferđ thou art therfro/ For thy ſoule is noo body but a lyfe vnſeable.not hydde ⁊ holdē within thy body as a leſſe thynge is hydde ⁊ holden wythin a more but it is holdynge ⁊ quiknyng thy body moche more than thy body is in myghte ⁊ in vertue/Thenne yf thou wolt fynde it wythdrawe thi thoughte fro all bodily thynge outwarde ⁊ fro mynde of thyn owne body.alſo fro all thy fyue wyttes aſmoche as thou maye.and thinke on the kynde of a reſonable ſoule ghoſtly as thou woldeſt thynke for to know ony vertue as ſothfaſtnes or mekenes or ony other wertue/Right ſoo thinke that a ſoule is a lyfe vndedely ⁊ vnſeably/and hath mighte in itſelfe for to ſee ⁊ knowe the ſouereyn ſothfaſtnes·⁊ for to loue the ſouereyne goodnes that is god/whan thou ſeeſt this thenne feleſt thou ſomwhat of thyſelf/Seke thyſelf in none other place/ but the more fully ⁊ the more clerly that yͧ maye thinke of yͤ kynde ⁊ the worthynes of a reſonable ſoule what it is·⁊ what is the kyndly werking of it the better ſeeſt yͧ thiſelfe/It is ful harde for a ſoule that is rude ⁊ moche in the fleſſh for to haue ſyght ⁊ knowyng of it or of an angell or of god It falleth anone in to ymagynacōn of bodily ſhappe· ⁊ it weneth therby for to haue the ſighte of it ſelfe . and ſoo of god and ſoo of ghoſtly thynges/ And that maye not be / For alle ghoſtly thynges are ſeen and knowen by vnderſtondynge of the ſoule not by ymagynacyon/ Ryght as a ſoule ſeeth by vndſtondyng that the vertu of rightwyſnes is for to yeue to euery thynge that it oweth to haue/right ſoo ⁊ on ſuche a maner maye the ſoule ſee itſelf by vnderſtondyng/ Neuertheles I ſaye not that thy ſoule ſhall reſte ſtylle in this knowinge/but it ſhall by this ſeke hyer knowynge aboue itſelfe ⁊ that is the kynde of god/ For the ſoule is but a myrrour in the whiche ẏ ſhalt ſee god ghoſtly/And therfore thou ſhalt fyrſte fynde thi myrrour and kepe it bryghte ⁊ clene fro fleſſhly fylthe ⁊ worldly vanytee/and holde it wel vp fro the erthe that thou myȝt ſee it ⁊ our lorde therin alſo/ For to this ende traueylen all choſen ſoules in this lyfe in her meaning ⁊ in her entent.though they haue not ſpecyally the felynge of this. And therfore it is ſaid before that many ſoules begiñyng ⁊ profityng haue many grete feruours ⁊ moche ſwete deuociō and as it ſemith bre̅nynge all in loue. ⁊ yet haue they not perfytly loue ne ghoſtly knowynge of god/ For wyte thou well fele a ſoule neuer ſo moche feruour/ſomoche that hym thikith that the body may not bere it.or though he melte all in to wepynge. aſlonge as his thynkyng ⁊ his beholdyng of god is mooſt.or all in ymagynacōn ⁊ not in vndſtondyng.he come not yet to perfyte loue ne to contēplacion/ For thou ſhalt vnderſtōde that the loue of god is on thre maner wyſe/ Al are good.but echone is better than other/ The fyrſte comyth oñly thruȝ fayth wythout gracyous ymagynacōn or ghoſtly knowynge of god/ This loue is in the leeſt ſoule that is refourmed in faith in the loweſt degree of charyte/And it is good:for it ſufficeth to ſaluacion/ The ſecōde loue is that a ſoule felyth thrugh fayth ⁊ ymagynacōn of Ihū in his manhede. This loue is better than the fyrſte whan the ymaginacyon is ſtyred by grace:for why the ghoſtly eye is opened in beholdinge of our lordes manhede/ The thyrde loue that the ſoule feleth thrugh ghoſtly ſyght of the godhede in the manhede as it maye be ſeen here / that is beſte and mooſte worthy/and that is perfyte loue this loue a ſoule felyth not vnto it be refourmed in felynge/Soules begyñynge ⁊ profityng hath not this loue.for they can not thinke on Jhū ne loue hym goodly but as it were al manly ⁊ fleſſhly after the condicions ⁊ lyknes of man/and vpon that reſwarde they ſhape all her worchynge in her thoughtes ⁊ in her affeccōns/They drede hym as a man ⁊ worſhyp hym and loue hym pryncypally in manly ymagynacōn and goo noo ferder/As thus:If they haue done amyſſe ⁊ treſpaſed ayenſt god they thynke theñe that god is wrothe with hem.as a mā ſholde yf they had treſpaſſed ayēſt hym/and therfore they falle down as it were to the fete of our lorde wyth ſorowe of herte ⁊ cryen mercy/And whan they done th⁹ they haue a good truſte that our lorde of his mercy woll foryeue hem her treſpaſſe/

This maner of doynge is right gode/but it is not ghoſtly as it myghte be/Alſo whan they woll worſhyp god they preſēt hem in her thoughte as they were before our lordes face in a bodily lyckenes.⁊ ymagyn a wondfull lyhyte there our lorde Jhū is/and thenne they reuerence him ⁊ worſhyp hym ⁊ drede hym/⁊ fully put hem in his mercy for to doo with hem what he woll/Alſo whā they woll loue god they beholde him worſhyp hym and drede hym as a man.not yet as god in man eyther in his paſſyon or in ſome other thynge of his manhede and in that beholdynge they fele her hertes moche ſtired to yͤ loue of god/This manere of worchynge is good and gracyous/but it is moche leſſe and lower than is the worching of vnderſtondynge/That is whan the ſoule gracyouſly beholdeth god in man/For in oure lorde Jheſu are two kyndes.the manhede . and the godhede /Thenne ryght as the godhede is more ſouereyne and more worthy thanne is the manhede/ Rygh ſoo the ghoſtly beholdynge of the godhede in Jheſu man is more worthyer . and more ghoſtlyer . and more medefull thanne beholdynge of the manhede alone / whether he beholde the manhede as dedly or as gloꝛifyed/And right ſo by the ſame ſkyll the loue that a ſoule felyth in thinkyng ⁊ beholdynge of the godhede in man whan it is gracyouſly ſhewed is worthyer ghoſtlyer ⁊ more medefull than the feruour of deuocōn that the ſoule feleth by ymagynacōn onl̄y of the mā. hede ſhewe it neuer ſomoche outwarde/ For in rewarde of yͤ this is but māly/for our loꝛde ſheweth hym not in ymagynacōn as he is.ne that he is/for the ſoule myghte not that tyme for freelte of the fleſſhede ſuffre it ſoo/ Neuertheles vnto ſuche ſoules that can not thike of the godhede ghoſtly that they ſholde not erre in her deuocōn·but that they ſholde be comforted ⁊ ſtrengthed thrugh ſome maner Inwarde beholdynge of Jhū for to foꝛſake ſyn̄e ⁊ the loue of the woꝛlde.therfore oure loꝛde Jhū tempꝛeth his vnſeable lighte of his godhede and clotheth it vnder bodile liknes of his manhede·⁊ ſhewith it vnto the Inner eye of a ſoule.and fedeth it with the loue of his precious fleſſhe ghoſtly/The whiche loue is of ſoo grete myghte that it ſleeth al wycked loue in the ſoule ⁊ ſtrength it foꝛ to ſuffre bodily penaunce ⁊ other bodily diſeaſe in tyme of nede for loue of Jheſu/And this is the ſhadowyng of our loꝛde Jeſu ouer a choſen ſoule· in the whiche ſhadowyng the ſoule is kepte fro bren̄ynge of woꝛldly loue/ For right as a ſhadowe is made of a lyghte ⁊ of a body:right ſoo this ghoſtly ſhadow is made of the bleſſyd vnſeable lyghte of the godhede ⁊ of the manhede ooned therto ſhewed to a deuowte ſoule/of the whiche ſhadowe the prophete ſayth thus/Sp̄s ante faciē noſtraꝫ xp̄s dn̄s ſub vmbꝛa eius viuemus int̄ gentes/Our loꝛde cryſt before our face as a ſpiꝛite vnder his ſhadowe we ſhall lyue amōge folke/That is our loꝛde Jhū in his godhede is a ſpyryte that may not be ſeen of vs lyuyng in fleſſhe as he is in his bleſſed lyghte/therfore we ſhal lyue vnder the ſhadowe of his manhede as longe as we are here/But though this be ſooth that this loue in ymaginacyon be good/Neuertheles a ſowle ſholde deſire for to haue ghoſtly loue in vnderſtondyng of the godhede. for that is the ende ⁊ the full blyſſe of the ſoule / and all bodily beholdynges are but meanes ledynge a ſoule to it/ I ſay not that we ſholde refuſe the manhede of Jhũ and departe god fro man. but thou ſhalt in Jhũ man beholde drede. wonder ⁊ loue ghoſtly the godhede / And ſoo ſhall ẏ wythoute departynge loue god in man. and bothe god ⁊ man ghoſtly and not fleſſhly/ Thus taughte our lorde mary mawdeleyne that ſholde be contemplatyfe. whan he ſayd thus/ Noli me tangere non dũ enim aſcendi ad patrem meũ/ Towche me not I am not yet ſtyed vp to my fader/ That is to ſaye: Mary magdalene loued well our lorde Jhũ before the tyme of his paſſyon/ but her loue was moche bodily ⁊ lityl ghoſtly/ She trowed well that he was god but ſhe loued hym lityll as god/ for ſhe kouth not thẽne/ ⁊ therfore ſhe ſuffred al her affeccõn ⁊ al her thought falle in hym as he was in fourme of man/ And our lorde blamed her not thẽne but prayſed it moche/ But after whan he was ryſen fro dethe and appered to her ſhe wolde haue worſhypped hym wyth ſuche maner loue as ſhe dyde before/ and thẽne our lorde forbode her ⁊ ſayd thus/ Towche me not: That is. Sette not thy reſte ne the loue of thyn herte in that fourme of mã that thou ſeeſt wyth thy fleſſhly eye oñly for to reſte therin: For in that fourme I am not ſtied vp to my fader. That is I am not euen to the fader: for in that fourme of man I am leſſe than he: Towche me not ſoo. but ſette thy thoughte ⁊ thy loue in that fourme in whiche I am euen to the fader/ that is the fourme of the godhede/ and loue me: knowe me. ⁊ worſhip me as god ⁊ man godly/ not as a man mãly/ Soo ſhalt thou touche me/ For ſythen I am both god ⁊ man. and all the cauſe why I ſhal be loued ⁊ worſhipped is for I am god/ and for I toke the kynde of man/ And therfore make me a god in thyne herte and in thyne loue/ And worſhyppe me in thyne vnderſtondynge as Jheſu god and man:

Joh.x.

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ſouereyne ſothfaſtnes and ſouereyne godenes and bleſſed lyf for that J am/ And thus taughte our lorde her as J vnderſtonde and alſo all other ſoules that are diſpoſed to contēplacion and able therto that they ſholde doo ſo/ Neuertheles other ſoules that are not ſubtyll in kynde . ne are not yet made ghoſtly thrugh grace it is good to hem that they kepe forth her owne worchynge in ymagynacōn wyth manly affeccōn vnto more grace come freely to hem/ Jt is not ſyker to a man to leue one good thynge vtterly tyll he ſee ⁊ fele a better/ Upon the ſelfe wyſe it may be ſayd of other maner felynges that are like to bodily/ as herynge of delectable ſonge/ or felynge of cōfortable hete in the body: ſeenge of lyghte. or ſwetnes of bodily ſauour/ Thiſe are not ghoſtly felynges. for ghoſtly felynges are felte in the myghtes of the ſoule/ pryncipally in vnderſtōdynge ⁊ loue. and lityll in ymagynacōn/ But thiſe felynges are felte in the myghtes of the body in ymaginacōn/ ⁊ therfore they are not ghoſtly felynges/ But whā they are beſt ⁊ mooſte true. yet are they but outwarde tokēs of the Jnly grace that is felte in the myghtes of the ſoule/ This may be openly preued by holy wrytt ſayeng thus/ Apparuerūt apl̄is diſpꝑtite lingue Act. taqm̄ ignis. ſeditqꝫ ſupra ſingl̄os eoꝝ ſp̄s ſcūs/ The holy ghoſt appered to thapoſtles in the daye of pentecoſt in yͤ likenes of breñynge tonges ⁊ enflāmed her hertes. ⁊ ſette vpon eche of hem/ Now ſoth it is yͤ holy ghoſt that is god in hym ſelfe vnſeable was not that fyre ne the tonges that were ſeen. ne that breñing that was felt bodily. but he was vnſeabli felt in the myghtes of her ſoules/ for he lyghtned her reaſon/ ⁊ kyndeled her affeccōn thrugh his bleſſed precenſe ſoo clereli ⁊ ſoo breñyngly that they had ſodeynly the ghoſtly knowyng of ſothfaſtnes ⁊ the perfeccōn of loue as our lorde behyght hē ſayenge thus/ Sp̄s ſcūs docebit vos oēm veritatē/ That is. yͤ Joh. holy ghoſt ſhal teche you al ſothfaſtnes/ theñe was yͤ fyre ⁊ yͤ breñyg nought elles but a bodily token outwarde ſhewed in wytneſſynge of that grace that was Inwardly felte/ And as it was in hem /ſoo is it in other ſoules that are vyſited and lyghtned wythin of the holy ghoſt. and hath wyth that ſuche outwarde felynge in cōforte ⁊ wytneſſyng of the grace inwarde/ But that grace is not as I hope in all ſoules that are perfyte but there our lorde woll/ Other Inperfyte ſoules that haue ſuche felynges outwarde ⁊ haue not yet receyued Inwarde grace it is not good to hem to reſte in ſuche felinges outwarde/ but in as moche as they helpe the ſoule to more loue · ⁊ to more ſtablyneſſe of thoughte in god/ For ſome maye be true ⁊ ſome maye be feyned as I haue ſayd before /

¶ How this maner of ſpekynge of refourmynge in felynge of a ſoule ſhal be take And on what wyſe it is reformed and how it is foūde in ſaynt poules wordes/ Capl̄m xxxi.

NOw I haue ſayd to the a lytyll of refourmynge in faythe. and alſo I haue towched to the a lytyll of the forthgoynge fro that refourmyng to the hygher refourmyng that is in felynge. Not in that entent that I wolde bi thiſe wordes ſette goddis worchynge vnd̄ a lawe of my ſpekinge . As for to ſaye thus worcheth god in a ſoule ⁊ none other wiſe/ Nay I meane not ſo. But I ſaye after my ſymple felinge that oure lorde worcheth thꝰ in ſome creatures as I hope/ And I hope wel that he worcheth other wyſe alſo that paſſyth my witte ⁊ my felynge/ Neuertheles whether he worche thus or other wyſe by ſūdry meanes in lenger tyme or ſhorter tyme/ wyth moche traueyle or lytyll traueyle/ yf all come to one ende. that is to the perfite loue of hym/ theñe it is good ynough/ For yf he wolle yeue one ſoule on one daye the full grace of contemplacōn ⁊ wythout ony traueyle as he well maye/ as good is ꝧ to that ſoule as yf he had be examyned pynyd mortifyed and purifyed twenty wynter/ And therfore vpon this maner wyſe take in my ſayenge as I haue ſayd. ⁊ namly as I thynke to ſaye/ For now by the grace of our lorde Iheſu ſhall I ſpeke a

lytyll as me thynketh more openly of refourmyng in felyng
what it is and how it is made. and whiche are ghoſtly felyn:
ges that a ſoule receyueth/ Neuertheles fyrſte that I take not
this maner of ſpekynge of refourmyng of a ſoule in felynge
as feynyng or fantaſye/therfore I ſhall grouñde it in ſaynt po
ullis wordes where he ſayth thus/ Nolite cōformari huic ſcło Ro.xii.
ſed reformamini in nouitate ſenſus veſtri/ That is : ye that
are thrugh grace refourmed in fayth conforme you not henſ-
forwarde to the maners of the worlde in pride in couetyſe ⁊ in
other ſyñes. but be ye refourmed in newehede of felynge/ Loo
here thou maye ſee that ſaynt poul ſpekyth of refourmynge
in felynge/ And what that newe felynge is. he expowneth in
a nother place thꝰ/ Vt impleamini in agniciōe volūtatis eiꝰ
in om̄i intellectu et ſapia ſpūali/ That is: we praye god that
ye maye be fulfylled in knowinge of goddis wyll in all vnd͛
ſtondynge and in all maner ghoſtly wyſdom/ This is refour
mynge in felynge/ For thou ſhalt vnderſtonde that the ſoule
hath ii. maner of felynges One without of yͤ fyue bodili wit
tes. a nother wythin of yͤ ghoſtly wyttes the whiche are pro;
perly the myghtes of the ſoule/ Mynde reaſon ⁊ wylle/ whan
thyſe myghtes are thrugh grace fulfylled in all vnderſtondyn
ge of the wyll of god ⁊ ghoſtly wyſdom theñe hath the ſoule
newe gracyous felynges/ That this is ſoth he ſheweth in a
nother place thus/ Renouamini ſp̄u mentis veſtre et induite Col.iii.
nouū hoiem q̇ ſcđm deū creatus eſt in iuſticia: ſcitate ⁊ v͛itate
Be ye renued in ſpiryte of your ſoule/ That is: ye ſhall be re
fourmed not in bodily felynge ne in ymaginacion but in the
ouer partye of your reaſon/ And clothe you in a newe man yͭ
is ſhapen after god in rightwyſnes holineſſe ⁊ ſothfaſtneſſe
That is: your reaſon yͭ is propezli the ymage of god thrugh
grace of the holy ghoſte ſhall be clothed in a newe lyghte of
ſothfaſtneſſe/ holynes. ⁊ ryghtwyſnes/ And thenne it is refor
med in felynge/ For whan the ſoule hath perfyte knowynge

Col. 3. of god thenne it is refourmed/ Thus ſayth ſaynt poul/ Expoliantes veterē hominē cū actibus ſuis induite nouū qui renouatur in agnicōne dei ſcd̄m ymaginē ei⁹ qui creauit eum / Spoyle yourſelf of the olde man with all his dedes That is caſte fro you the loue of the worlde with all worldly maners And clothe you in a newe man: That is: ye ſhall be renewed in the knowynge of god after the lycknes of hym that made you/ By thyſe wordes thou maye vnd̄ſtonde that ſaynt poul wolde haue meñes ſoules refourmed in perfyte knowyng of god· for that is the newe felynge that he ſpekyth of generally And therfore vpō his wordes I ſhall ſaye more opēly of this reformyng as god yeueth me grace/ For there is two maner knowyng of god / One is had pryncipally in ymagynacyon· ⁊ lityll in vnd̄ſtondyng/ This knowinge is in choſen ſoules begyññyng ⁊ prouffitynge in grace that knowen god. ⁊ louen hym all manly· not ghoſtly wyth manly affeccōns ⁊ wyth bodily lyknes as I haue before ſayd/ This knowynge is good. and it is lykned to mylke by the whiche they are tend̄ly nouryſhed as child̄n vntyl they ben able for to come to the faders borde and take of his honde hole brede. A nother knowyng is pryncypally feled in vnderſtondyng ⁊ lityll in ymagynacōn/ For the vnderſtondyng is lady ⁊ the ymagynacōn is a mayden ſeruynge to the vnd̄ſtondyng whan nede is/ knowyng is hole brede mete for perfyte ſoules / and it is refourmynge in felynge/

¶ How god openeth the Iñer eye of the ſoule to ſee him not all at ones but by dyuerſe tymes/ And of thre maner of refourmyng of a ſoule by enſample/ Caplm xxxii.

A Soule that is called fro the loue of world ⁊ after that is righted and aſſayed. mortifyed ⁊ puryfyed as I haue before ſayd: our lorde Iheſu of his mercyfull goodnes refourmyth it in felynge whan he vouchyth ſaaf / He openeth the Inner eye of the ſoule whan he lyghtneth the reaſon thrugh touchynge and ſhinynge of his bleſſyd lyghte for to ſee hym and knowe hym. not all fully attones/ but lityll ⁊ lityll by dyuers tymes as the ſowle maye ſuffre hym/ He ſeeth hym not what he is. for that maye noo creature doo in heuen ne in erthe/ Nor he ſeeth hym not as he is/ for that ſyght is oñly in ẏ blyſſe of heuen/ But he ſeeth hym. that he is an vnchanble beinge: a ſouereyne myght: ſouereyne ſothfaſtnes: ſouereyne goodnes: a bleſſed lyf: an endles blyſſe/ This ſeeth the ſoule and moche more that comyth wyth al not blyndly ⁊ nakydly and vnſauourly as doth a clerke that ſeeth hym by his clergye oñly thrugh myght of his naked reaſon/ but he ſeeth him in vnderſtondynge that is comforted ⁊ lyghted by the yefte of ẏ holy ghoſte wyth a wonderfull reuerence ⁊ a preuy breñyng loue. and with ghoſtly ſauour ⁊ heuenly delyte more clerly ⁊ more fully than it maye be wryten or ſayd/ This ſyghte though it be but ſhortly ⁊ lityll is ſoo worthy ⁊ ſoo mighty that it draweth ⁊ rauyſſheth all the affeccōn of the ſoule fro beholdyng and the mynde of all erthly thynge therto for to reſte therin euermore yf it myghte/ And of this manere of ſyghte ⁊ knowynge the ſoule groundeth all his worchynge inwarde in al the affeccōns/ For thenne it dredeth god in man as ſothfaſtneſſe wondreth hym as myghte/ loueth hym as goodnes/ This ſyghte and this goodnes and this knowynge of Jheſu wyth ẏ bleſſed loue that comyth out of it. may be called refourmyng of a ſoule in felynge. and in fayth that I ſpeke of.

It is in fayth / For it is derke yet as in rewarde of that full knowynge of Jheſu wyth the bleſſed loue that comyth oute of it that ſhall be in heuen / For thenne ſhall we ſee hym not oonly that he is. but as he is/ As ſaynt John ſayth/ Tunc videbimus eum ſicut eſt/ That is: Thenne ſhall we ſee him as he is / Neuertheles it is in felynge alſo as in rewarde of that blynde knowynge that a ſoule hath ſtondynge oonly in faythe/ For this ſowle knowyth ſomwhat of the very kynde of p̊.Jo.iiii

Iheſu god thrugh his gracyous ſyghte/but that other knowyth not.but oonly trowith it is ſoth/ Neuertheles that thou yͭ better may conceyue what I meane I ſhall ſhewe thyſe thre maner refourmynge of a ſoule by enſample of thre men ſtōdyngin the lyght of the ſoñe/ Of the whiche thre one is blynde·a nother may ſee but he hath his eyen ſtopped/the thyrde lokyth forth full ſyghte/ The blynde man hath noo maner knowynge that he is in the ſoñe/but he trowyth it yf a true man telle hym/And he betokeneth a ſoule that is oñly refourmed in fayth yͭ trowyth in god as holy chyrche techeth ⁊ wote not what/This ſuffyceth as for ſaluacyon/ That other man ſeeth a lyght of the ſoñe· but he ſeeth it not clerly what it is for the lydde of is eye letteth hym that he maye not ſee/But he ſeeth thrugh the lydde of his eye a glymerynge of grete lyghte And he betokenyth a ſoule that is refourmed in fayth ⁊ in felyng·and ſoo is he contēplatyfe/for he ſeeth ſom what of the godhede of Ihū thrugh grace/Not clerly ne fully.for the lydde that is his bodily kynde is yet a walle bytwixe his kynde and yͤ kynde of Ihū god ⁊ lettyth hym fro the clere ſyghte/But he ſeeth thrugh this walle after that grace towchyth hym more or leſſe that Ihū is god.⁊ that Ihū is ſouereyne goodnes ⁊ ſouereyne beynge.⁊ a bleſſed lyfe/and all that other goodnes comyth of hym/Thus ſeeth the ſoule by grace notayenſtōdyng the bodily kynde.and the more clene ⁊ ſubtyll that the ſoule is made.and the more it is departed fro fleſſhlyhede the ſharper ſighte it hath ⁊ the myghtyer loue of yͤ godhede of Ihū/This ſyghte is ſoo myghty that though none other man lyuynge wolde trowe in Ihū ne loue hym he wolde neuer trowe yͤ leſſe ne loue hym the leſſe: for he ſeeth it ſothfaſtly that he may not vntrowe it/The thyrde mā yͭ hath full ſyghte of the ſoñe he trowyth it not /for he ſeeth it fully / And he betokeneth a full bleſſid ſoule that wythout ony walle of body or of ſyñe ſeeth opēly the face of Ihū in the blyſſe of heuē/ There is no faythe/and therfore he is fully refourmed in felyng/ There is noo ſtate aboue the ſeconde refourmynge that a ſoule may come to here in this lyfe. for this is the ſtate of perfeccyon ⁊ the waye to heuēwarde. Neuertheles al the ſoules that are in this ſtate are not all lyke ferforth. For ſome hath it lytyll ſhortly ⁊ ſeldom. ⁊ ſome lēger clerer ⁊ oftiner: and ſome hath it beſt clereſt ⁊ lengeſt after the aboūdinge of grace/ ⁊ yet all thyſe haue the yefte of contēplacōn/ For the ſoule hath not perfyte ſyght of Jhū all at ones/ but firſte a lytyll ⁊ a lytyll/ and after that it profyteth ⁊ comyth to more felynge/ And aſlonge as it is in this life it maye waxe more in knowyng ⁊ in this loue of Jeſu/ and ſothly I wote not what were more leyf to ſuche a ſoule that hath felte a lytill of it than vtterly all other thynges lefte ⁊ ſette at nought. Tent oñly therto for to haue clerer ſighte ⁊ clenner loue of Jhū in whom is all the bleſſed trynyte.

This maner knowyng of Jhū as I vnd̄ſtonde is the openinge of heuen to the eye of a clene ſoule of the whiche holy mē ſpeke of in her writyng/ Not as ſome wene that the openynge of heuen is as yf a ſoule myghte ſee bi ymagynacōn thrugh the ſkyes aboue the fyrmament how our lorde Jhū ſytteth in his mageſte in a bodily lighte as moche as an hūdreth ſoñes Naye it is not ſoo. ne though he ſee neuer ſoo hyghe on yͤ maner ſothly he ſeeth not the ghoſtly heuen/ The hygher he ſtyeth aboue the ſoñe for to ſee Jhū god ſoo by ſuche ymagynacōn. the lower he falleth bineth the ſoñe. Neuertheles this maner ſyghte is ſufferable to ſymple ſoules that can noo better ſeche him that is vnſeable/

¶ How Jhū is heuen to the ſoule. and why he is called fyre/ Capl̄m xxxiiii.

What is heuen to a reſonable ſoule/ Sothly nought elles but Jheſu god/ For yf that be heuen oonly that is aboue al thyng/ theñe is god oñly heuē to mañes ſoule for he is oñly aboue yͤ kynde of a ſoule/ theñe yf a ſoule may thorugh grace haue knowynge of that bleſſed kynde of Ihū: ſothly he ſeeth heuen for he ſeeth god/Therfore there are many men that erren in vnderſtondynge of ſome wordes that are ſayd of god/for they vnderſtonde hem not ghoſtly/Holy wrytynge ſayth that a ſoule that wol fynde god ſhall lyft vpwarde the Inner eye ⁊ ſeke god aboue itſelfe/Thenne ſome men that wolde doo after this ſayenge vnderſtonde this worde aboue hemſelf as for hygher ſettynge in ſtede ⁊ worthynes of place as one elemente or planete is aboue a nother in ſettynge ⁊ worthines of a bodily place/But it is not ſoo ghoſtly. For a ſoule is aboue all bodily thynge: not by ſettynge of ſtede: but by ſubtyltee ⁊ worthynes of kynde/Right ſoo on the ſelfe wiſe god is aboue all bodily ⁊ ghoſtly creatures not by ſettynge of ſtede but thurgh ſubtyltee ⁊ worthynes of his vnchangable bleſſyd kynde And therfore he ẏ wol wiſely ſeche god ⁊ fynde hym he ſhall not reñe out wyth his thoughte as he wolde clyme aboue the ſoñe ⁊ parte the fyrmament and ymagin ẏ mageſte as it were of an hundred ſonnes/he ſhall rather drawe downe the ſonne ⁊ all the fyrmament ⁊ forgete it. and caſte it beneth hym there he is. ⁊ ſett al this ⁊ all bodily thinge alſo at noughte/and thynke theñe yf he can ghoſtly both of hymſelf ⁊ of god alſo/And yf he doo thus: theñe ſeeth the ſoule aboue itſelf/theñe ſeeth it in to heuen. Vpō this ſelf maner ſhal this worde wythin be vnderſtonde/It is comynly ſayd that a ſowle ſhall ſee our lorde wythin all thynge ⁊ wythin itſelfe/Soth it is that our lorde is wythin al creatures. but not on that maner that a kernell is hyd wythin the ſhell of a nutte. or as a lityll bodily thynge is holden within a nother moche/but he is wythin all creatures as holdynge ⁊ kepynge hem in her beynge thurgh ſubtylte ⁊ myghte of his owne bleſſed kynde ⁊ clennes vnſeable/For right as a thynge that is mooſt precyous ⁊ moſt clene is layed innereſt/right ſoo by that lyknes it is ſayd that the kynde of god that is mooſt precyous moſt clene and mooſte goodly ferreſt fro bodilyhede is hydde wythin all thinges/And therfore he that woll ſeke god wythin he ſhal forgete fyrſte all bodily thynges for al that is without.⁊ his owne body/and he ſhall forgete thynkyng of his owne ſoule.⁊ thinke on the vnmade kynde.that is Jhū that made him:quiknith hym.holdith hym.⁊ yeueth hym reſon ⁊ mynde ⁊ loue the whiche is wythin hym thrugh his myghte ⁊ ſouereyne ſubtylte/

Upon this maner ſhall the ſoule doo whan grace towchyth it.or elles it woll but lityl auayle to ſeche Jheſu.and to fynde him wythin itſelfe ⁊ wythin all creatures as me thynkyth/

Alſo it is ſayd in holy wrytte that god is lyghte/Soo ſayth ſaynt John.De⁹ lux eſt/That is.God is lyghte/This lyght ſhall not be vnderſtonde as for bodily lighte.but it is vnderſtōde thus/God is lyghte.That is.God is trouth and ſothfaſtneſſe/for ſothfaſtnes is ghoſtly lyghte/Theñe he that mooſt gracyouſly knowyth ſothfaſtnes beſt ſeeth god/And neuertheles it is lykened to the bodily lyghte for this ſkylle/Right as the ſonne ſheweth to the bodily eye itſelf and all bodily thynge by it/right ſoo ſothfaſtnes that is god ſheweth to the reaſon of the ſoule itſelfe fyrſte.and by itſelfe alle other ghoſtly thynge that nedeth to the knowynge of a ſoule/ Thus ſayth the prophete/Dn̄e in lumine tuo videbim⁹ lumen/Lorde we ſhall ſee thy lyght by thy lighte/That is:we ſhall ſee the that art ſothfaſtnes by thyſelfe/ On the ſelfe wyſe it is ſayd that god is fyre/Deus noſter ignis conſumens eſt: That is.Our lorde is fyre waſtynge/That is for to ſaye : God is not fyre elementare that heteth a body and breñeth it/but god is loue ⁊ charyte/For as fyre waſteth all bodily thynge that maye be waſted/Ryght ſoo the loue of god brenneth and waſteth all ſynne oute of the ſoule. And makyth it clene as fyre makyth clene alle manere metalle/Thyſe wordes and alle other that arne ſpoken of oure lorde in holy wrytte by bodyly lyckeneſſe muſte nedes be vnderſtonde ghoſtly:Elles there is noo ſauour

p̄ Joh̄is.

p̄.xxxv.

Hebr̄.xii

De⁹ ignis
[illegible]

in hem/ Neuertheles the cauſe why ſuche manere wordes are ſayd of our lorde in holy writte is this/ For we are ſoo fleſſhly that we can not ſpeke of god ne vnderſtonde of hym but yf we by ſuche wordes fyrſt be entred in/ Neuertheles whan the Inner eye is opened thrugh grace for to haue a lityll ſyght of Jhũ/ theñe ſhall the ſoule torne lyghtly ynough all ſuche wordes of bodily thynges in to ghoſtly vnderſtondinge/ This goſtly openynge of the Inner eye in to knowyng of the godhede I calle refourmynge in fayth ⁊ felynge/ for theñe the ſoule somwhat feleth in vnderſtondinge of that thynge that it had before in naked trowynge· and that is the begyñynge of contemplacõn/ of the whiche ſaynt poul ſayth thus/ S·cor iiii: Non contẽplantibꝫ nobis que vident̃ ſed que nõ videntur Quia que videntur tẽporalia ſũt· que autẽ non videntur etña ſunt/ That is: Our contemplacõn is not in thynges that are ſeen: but it is in thynges vnſeable/ For thynges that are ſeẽ are paſſyng. but vnſeable thynges are euerlaſtyng/ to the whiche ſyghte euery ſoule ſholde deſyre for to come to both here in party and in the blyſſe of heuen fully/ For in that ſyght ⁊ in that knowyng of Jhũ is fully the blyſſe of a reſonable ſoule ⁊ endles lyfe Thus ſaith our lord/ Joh. vii. Hec eſt autẽ vita eterna vt cognoſcãt te verum deũ et quem miſiſti ihm xp̃m/ That is: Fader thys is endles lyfe that thy choſen ſoules knowe the and thy ſone whom thou haſte ſente one ſothfaſte god/

¶ Of two maner of loue refourmed ⁊ vnfourmed what it meanyth/ And how we be beholde to loue Jhũ moche for oure makynge/ but more for our ayen byenge/ but all thermooſte for our ſauyng thrugh the yeftes of his loue/ caplꝫ xxxiiii.

BUt now wondreſt thou ſythen this knoweng of god is the blyſſe ⁊ the ende of a ſoule: why thenne haue I ſayde here before that a ſoule ſholde not elles coueyte but oonly the loue of god/ I ſpake no thyng of this ſighte that a ſoule ſholde coueyte this/ Unto this maye I ſaye thus/ that the ſyght of

Jheſu is full blyſſe of a ſoule:and that is oonly for the ſyghte but it is alſo for the bleſſed loue that comyth out of that ſyghte/ Neuertheles for loue comyth oute of knowynge ⁊ not knowynge out of loue/therfore it is ſayd that in knowynge ⁊ in ſyghte pryncypally of god wyth loue is yͤ bliſſe of a ſowle and the more he is knowen the better he is loued/ But for aſmoche as to this knowyng or to this loue that comyth of it.may not the ſoule come without loue/therfore ſaid J that yͧ ſholdeſt coueyte loue / for loue is cauſe why a ſoule comyth to this knowyng and to this loue that comyth of it/ And on what maner that is J ſhall telle the more openly/ Holy wryters ſayẽ and ſoth it is that there is two maner of ghoſtly loue/ One is called fourmed.a nother is called vnfourmed/

Loue vnformed is god hymſelf the thirde perſone in the trynyte.that is the holy ghoſt/ He is loue vnfourmed and vnmade as ſaynt John ſayth/ Deus dileccõ eſt/ God is loue: p̄·Jo:iiii That is the holy ghoſt/ Loue fourmed is the affeccyon of the ſowle made by the holy ghoſt of the ſyghte and of the knowyng of ſothfaſtnes that is god.oonly ſtyred and ſette in hym/ Thys loue is called fourmed for it is made by the holy ghoſt/ This loue is not god in himſelf for it is made.but it is the loue of the ſoule felte of the ſyghte of Jheſu and ſtired to hym oonli Now may yͧ ſee that loue formed is not cauſe why a ſowle comyth to the ghoſtly ſyghte of Jheſu/ And ſome men wold thynke that they wolde loue god ſoo brennyngly as it were by theyr owne myghte·that they were worthy for to haue the ghoſtly knowynge of hym/ Naye it is not ſoo. But loue vnfourmed that is god hymſelf is cauſe of all this knowynge/

For a blynde wretched ſoule is ſoo ferre fro the clere knowynge and the bleſſed felynge of his loue thorugh ſynne and freelte of the bodily kynde that it myghte neuer come to it.ne were it the endles mochenes of the loue of god/ But thenne by cauſe he loueth vs ſoo moche therfore he yeueth vs his lo:

ue that is the holy ghoſt/ He is the yeuer and the yeſt. and maketh vs thenne by that yefte for to knowe and loue hym/ So this is the loue that I ſpake of that thou ſholdeſt oñly coueyte and deſyre this vnfourmed loue that is the holy ghoſt/ For ſothly a leſſe thynge or a leſſe yefte than he is maye not auayle vs for to brynge vs to the bleſſed ſight of Jhū/ And therfor ſholde we fully deſyre and aſke of Jhū oñly this yefte of loue that he wolde for the mochenes of his loue ſo bleſſed towche our hertes wyth his vnſeable lyghte to the knowyng of him and departe wyth vs of his loue that as he loueth vs that we myghte loue hym ayen/ Thus ſayth ſaynt John/ Nos diligam⁹ deū qm̄ ipſe prior dilexit nos/ That is: Loue we god now for he fyrſte loued vs/ He loued vs moche whan he made vs to his liknes. but he loued vs more whan he bouȝte vs with his precyous blode thrugh wylful takinge of dethe in his māhede fro the power of the fende ⁊ fro the pyne of helle. but he loueth vs mooſt whan he yeueth vs the yefte of the holy gooſt that is loue. by the whiche we knowe hym ⁊ loue hym: ⁊ are made ſyker that we are his ſones choſen to ſaluacion/ For this loue are we more to hym boūde than for ony other loue that euer ſhewed he for vs. eyther in our makynge or in our ayēbyenge/ For though he had made vs and boughte vs: but yf he ſaue vs wyth all: what profyteth it elles to vs our makynge or our byenge/ Sothly ryght noughte/ Therfore the mooſte token of loue ſhewed to vs as me thynketh is this/ That he yeueth hymſelfe in his godhede to our ſoules/

He gaaf hym ſelfe fyrſte in his manhede to vs for our Raunſon whanne he offred himſelfe to the fader of heuen vpon the awter of the croſſe/

This was a ryghte fayre yefte and a ryght grete token of loue/ But what tyme he gyueth hymſelfe in his godhede ghooſtly to oure ſoules for oure ſaluacyon/ And maketh vs for to knowe hym. and for to loue hym/ Thenne louyth

ſ.Joh̄.

he vs fully/ For thenne yeueth he hymſelfe to vs/ and more myghte he not yeue vs/ ne leſſe myghte not ſuffyce to vs/ And for this ſkylle it is ſayd that the ryghtyng of a ſynfull ſoule thorugh foryeueneſſe of ſynnes is aretted and appropered pryncypally to the worchynge of the holy ghoſte/ For the holy ghoſte is loue/ And in the ryghtynge of a ſoule our lorde Jheſu ſheweth to a ſoule moſt of his loue/ for he doth awaye all ſynne and oonyth it to hym/ And that is the beſte thynge that he maye doo to a ſoule / and therfore it is appropred to the holy ghoſt/ The makyng of the ſoule is appropred to the fader. as for the ſouereyne myghte and power that he ſhewyth in makynge of it/ The byenge of it is aretted to the ſone as for the ſouereyne wytte and wyſdome that he ſhewed in his manhede/ For he ouercome the fende pryncypally thrugh wyſdom and not thorugh ſtrengthe/ But the ryghtynge and the full ſauynge of a ſoule by foryeueneſſe of ſynnes is appropred to the thyrde perſone that is the holy ghoſte / For therin ſheweth Jheſu mooſte loue vnto mañes ſoule/ And for that thynge ſhall he be mooſte loued of vs ayen/ His makynge is comen to vs and to all vnreſonable creatures/ For as he made vs of noughte. ſoo made he hem/ And therfore is this werke greteſte of myghte. but not mooſte of loue/ Alſo the byenge is comen to vs and to all reſonable ſoules/ as to Jewes ⁊ ſarracyns and to fals cryſten men/ For he deyed for al ſoules ylyke/ and bought hem. yf thei woll haue the perfyte loue of it/ And alſo it ſuffyceth for the byenge of all though it be ſoo that all haue it not/ And this werke was mooſt of wyſdome not mooſt of loue/ But the ryghtynge and the halowyng of our ſoules thrugh the yefte of the holy ghoſt. that is oonly yͤ worchynge of loue. And that is not comen but it is ſpecyalle gyfte oonly to choſen ſoules/ And ſothly that is mooſt worchynge of loue to vs that are his choſen chyldrene

This is the loue of god that J ſpake of whiche thou ſholde coueyte and deſyre: for this loue is god hymſelf and the holy ghoſte/ This loue vnformed whan it is yeuen to vs it wor:cheth in our ſoule al that gode is. and all that longeth to godenes/ This loue loueth vs or that we loue hym. for it clēſeth vs fyrſt of our ſynnes: and makyth vs for to loue hym. ⁊ makyth our wyll ſtronge for to ayenſtonde all ſyn̄es: and ſtyreth vs for to aſſaye ourſelf thrugh dyuers exercyſe both bodily ⁊ ghoſtly in al vertues/ It ſtireth vs alſo for to forſake the ſyn̄e and fleſſhly affeccōns and worldly dredes / It kepeth vs fro malycyous temptacōns of the fende· and dryueth vs oute fro beſynes ⁊ vanyte of the worlde: and fro conuerſacōn of worldly louers/ All this doth the loue of god vnfourmed whan he yeueth hymſelf to vs/ we doo right nought but ſuffre him and aſſente to hym: for that is the mooſt that we do that we aſſente wylfully to his gracyous worchyng in vs/ And yet is not that wyll of vs but of his makyng: ſo that me thinkyth that he doth in vs all that is well done. ⁊ yet ſee we it not/ And not on̄ly doth he thus: but after this loue doth more. for he openeth the eye of the ſoule. and ſhewith to the ſoule yͤ ſyghte of Ihū wonderfully: and the knowyng of hym as the ſoule maye ſuffre it thus by lytyll ⁊ by lytyll . and by yͭ ſyghte he rauyſſheth all the affeccyon of the ſoule to hym. and then̄e begyn̄eth the ſoule for to knowe him ghoſtly ⁊ bren̄yngly for to loue hym/ Then̄e ſeeth the ſoule ſomwhat of the kinde of the bleſſed godhede of Ihū how that he is all and that he worcheth all. ⁊ that al gode dedes yͭ are done ⁊ gode thouȝtes are on̄ly of him for he is al ſouerein myȝt ⁊ al ſouerein ſothfaſtnes ⁊ al ſouereyne godenes/ And therfor euery gode dede is done of hym ⁊ by him. ⁊ he ſhal on̄ly haue yͤ worſhip ⁊ the thāke for al good dedes and noo thynge but he/ For though wretched mē ſtele his worſhypp here for a whyle/ Neuertheleſſe att the laſte ende ſhall ſothfaſtneſſe ſhewe well that Iheſu dyde alle: and man dyde ryght noughte of hym ſefe/ And thenne ſhall theues of goddes good that are not acorded wyth hym here in this lyfe for her treſpaas be demyd to deth. and Iheſu ſhall be fully worſhypped ⁊ thanked of alle bleſſed creatures for his worchynge/ This loue is not elles but Ihũ hymſelfe that for loue worcheth all this in mannes ſoule. and refourmeth it in felynge to his lyknes as I haue before ſayd ⁊ ſom what as I ſhall ſaye/ This loue bryngeth in to the ſoule the full hede of all vertues and makyth hym all clene ⁊ true ſoft ⁊ eaſy. and torneth hym all in to loue ⁊ in to likynge/ And on what maner wyſe he dooth that. I ſhall telle the a lityll afterwarde/ This loue drawyth the ſoule fro vayne beholdynge of worldly thynges in to cōteplacyon of ghoſtly creatures ⁊ of goddis pryuitees/ fro fleſſhlihede in to ghoſtlynes/ fro erthly felynge in to heuenly ſauour:

¶ How that ſome ſoule loueth Ihũ by bodily feruours ⁊ by her owne manly affeccōns that ben ſtyred by grace ⁊ by reaſō And how ſome louen Ihũ more reſtfully bi ghoſtly affecciōs oonly ſtyred Inwarde thrugh ſpecyall grace of the holy ghoſt.

Caplm xxxv.

Thenne maye I ſaye that he that mooſt hath of this loue here in this lyfe mooſt pleſeth god. and mooſt clere ſighte ſhal haue of hym/ and mooſt fully loue hym in the bliſſe of heuen/ for he hath the moſt yeft of loue here in erth/ This loue may not be had by a mañes owne traueyle as ſome wene/ It is freely had of the gracyous yefte of Ihũ after moche bodily ⁊ ghoſtly traueyle goyng before/ For there are ſome louers of god that makē hemſelf to loue god as it were by her owne myght/ for they ſtreyne hemſelf thrugh grete vyolence and panten ſoo ſtrongly that they braſt in to bodily feruours as they wolde drawe downe god fro heuen to hem/ And they ſayen in her hertes ⁊ wyth her mouthe/ A lorde I loue the and I wolde loue the: I wolde for thy loue ſuffre deth/ And in this maner of worchynge they fele grete feruour and moche gra ce/And ſoth it is me thynketh this worchynge is gode ⁊ medfull yf it be well tempred wyth mekenes ⁊ wyth diſcrecyon/ But neuertheles thyſe men loue not ne haue not the yefte of loue on that maner as I ſpeke of : ne they aſke it not ſoo/ For a ſoule that hath the yeft of loue thrugh gracyous beholdynge of Jheſu as I meane.or elles yf he haue it not yet : but wolde haue it.he is not beſy for to ſtrayne hymſelfe ouer his myghte as it were by bodyly ſtrengthe for to haue it by bodyly feruours:and ſoo for to fele the loue of god.but hym thynkyth that he is right noughte:⁊ that he can doo right noughte of hymſelf.but as it were a dede thyng oñly hangyng ⁊ borne vp by the mercy of god/ He ſeeth well that Jhū is all ⁊ doth all.and therfore aſketh he noughte elles but the yefte of loue For ſythen that the ſoule ſeeth that his owne loue is noughte.therfore it wolde haue his loue for that is ynough/ Therfore prayeth he and that deſireth he that the loue of god wolde towche hym wyth his bleſſed lyght that he myghte ſee a lytyll of hym by his gracyous preſence: for thenne ſholde he loue hym/And ſoo by this waye comyth the yefte of loue that is god in to a ſoule/The more that a ſoule noughtith itſelfe thrugh grace by ſyght of this ſothfaſtnes ſome tyme wythoute ony feruour outward ſhewed.and the leſſe that it thinkith that it loueth or ſeeth god.the nerer it nygheth for to perceyue the yefte of the bleſſed loue/ For thenne is loue mayſter ⁊ worcheth in the ſowle:and maketh it forgete itſelfe.and for to ſee and beholde oñly how loue doth/And theñe is the ſoule more ſuffrynge than doyng.and that is clene loue/Thꝰ ſaint poul meaned whan he ſayd thus/Quicūqꝫ ſpū dei agunt hii filii dei ſūt/All thiſe that are wrought wyth the ſpiryte of god are goddis ſones.yͤ is ſoules yͭ are made ſo meke ⁊ ſo burom to god yͭ they werke not of hemſelf·but ſuffre yͤ holy gooſt ſtire hem and worche hem in the felynges of loue wyth a ſwete corde to his ſtyrynges/ Thyſe arne ſpecyally goddis

Ro·viii

ſones mooſt lyke vnto hym/Other ſoules that can not loue
thus but traueylen hemſelf by her owne afflyccōns and ſtyre
hemſelf thrugh her owne thynkynge of god ⁊ bodily exercyſe
for to drawe oute of hemſelf by mayſtry the felynge of loue
by feruours ⁊ other bodily ſygnes loue not ghoſtly/They done
well ⁊ medefully yf ſo that they woll knowe mekely that
her werchyng is not the kyndely gracyous felyng of loue.but
it is manly doynge by a ſoule at the biddynge of reaſon/And
neuertheles thrugh the godenes of god by cauſe that the ſoule
dooth that in it is.thiſe manly affeccōns of the ſoule ſtired in
to god by mannes werchynge are torned in to ghoſtly affeccōns.and
are medefull as yf they had be done ghoſtly in yͤ firſte
begynnyng/And this is a grete curteſye of our lorde ſhewed
to meke ſoules that torneth all thyſe manly affeccyons of
kindly loue in to the affeccōn and in to the mede of his owne
loue:as yf he had wroughte hem all fully by hymſelf/And ſo
thiſe manly affeccōns ſoo torned may be called affeccōns of
ghoſtly loue thrugh purchaſe not thrugh kyndly bryngyng fourth
of the holy ghoſt/I ſaye not that a ſoule may worche ſuche
manly affeccōns oñly of itſelf without grace/for I wote
well that ſaynt poul ſayth that we maye right noughte doone
thynke that good is of ourſelf wythout grace/Non eñi qđ ſ·cor.3.
ſumꝰ ſufficiētes cogitare aliquid ex nobis quaſi ex nobis.ſed
ſufficiēcia nr̄a ex deo ē/That is. we that loue god wene not
that we ſuffyſe for to loue or for to thynke good of ourſelfe
oonly/but our ſuffiſynge is of god/For god worcheth in all
bothe good werke and good wyll as ſaynt poul ſaith/Deꝰ ē i.phil.2.
qui operat̄ in nobis et velle ⁊ ꝑficere ꝓ bona volūtate/That
is:It is god that worcheth in vs good wyll and fulfyllynge
of good wyll/But I ſaye that ſuche affeccōns are good made
by the wyll ⁊ meane of a ſoule after the generall grace that
he yeueth to all choſyn ſoules/not of ſpecyall grace made goſtly
by towchynge of his gracyous preſence as he worcheth

in his perfyte louers as I ſayd before/for in vnperfite louers loue worcheth ferly by the affecciōs of mā.but inꝑfyte louers loue werchyth merely by her owne ghoſtly affeccions: ⁊ ſleeth in a ſoule for the tyme all other affeccōns bothe fleſſhly kyndly ⁊ manly.and yͭ is properly the werchynge of loue by hymſelfe/Thus loue maye be had in a lytyll in party here in a clene ſoule thrugh the ghoſtly ſyghte of Jhū.but in the blyſſe of heuen it is fulfylled by clere ſyghte in his godhede/For there ſhall none affeccōn be feled in a ſoule but godly ⁊ ghoſtly/

¶ That the yefte of loue amonge all other yeftes of Jhū is worthieſt ⁊ mooſt profitable/And how Jhū dooth all that is well done in his louers oñly for loue/And how loue makyth the vſynge of all vertues and all gode dedes lyghte and eaſy/

Capl'm xxxvi.

ASke thou thenne of god noo thyng but this yeft of loue that is the holy ghoſte/ For amonge all the yeftes yͭ our lorde yeueth there is none ſoo good ne ſoo profytable .ſo worthy ne ſo excellent as this is/For there is no yefte of god that is bothe the yeuer ⁊ the yefte but this yefte of loue / And therfore it is the beſt ⁊ the worthyeſt/The yefte of prophecie the yeftes of myracles worchyng.the yefte of the grete knowynge ⁊ coūſeylyng.and the yefte of grete faſtynge or of grete penaunce doynge:or ony other ſuche are grete yeftes of the holy ghoſt.but they are not the holy ghoſt/For a reproued ſoule ⁊ a dāpnable myghte haue all thiſe yeftes as hath a choſē ſoule/And therfore al thyſe maner yeftes are not gretly for to deſyre ne moche for to charge/But the yefte of loue is the holy ghoſt god hymſelf.and hym maye noo ſoule haue ⁊ be dampned wyth all/For that yefte ſaueth it oñly fro dampnacōn:⁊ makyth it goddis ſone perceyuer of heuenly herytage/And yͭ loue as I haue before ſayd is not the affeccōn of loue that is formed in a ſoule:but it is yͤ holy ghoſte hymſelf that is loue vnformed that ſaueth a ſowle/For he yeueth hymſelfe to a ſoule fyrſt or the ſoule louith hym/and he fourmeth the affeccyon in the ſoule:and maketh the ſoule for to loue hym oñli for hymſelf/And not oñly that: but alſo bi this yefte the ſoule loueth itſelf ⁊ all his euēcryſten as itſelf oñly for god/ And this is the yefte of loue that makyth ſhedynge atwyx choſen ſoules ⁊ reproued / And this yefte makyth full pees atwyxe god ⁊ a ſoule.and oonyth all bleſſed creatures holy in god.for it makith Jhū for to loue vs and vs him alſo:and euery eche of vs for to loue other in hym / Coueyte this yefte of loue pryncypally as I haue ſayd/ For yf he woll of his grace yeue it the on that maner wiſe it ſhall open ⁊ lyghtē the reaſon of thy ſoule for to ſee ſothfaſtnes that is god ⁊ ghoſtly thynges/ And it ſhall ſtyre thyn affeccōn hooly for to ſee ſothfaſtnes that is god ⁊ ghoſtly thynges/And it ſhall ſtyre thyn affecion holy ⁊ fully for to loue hym/And it ſhall worche in thy ſoule oonly as he woll.and thou ſhalt beholde Jhū reuerently with ſoftnes of loue and ſee how he doth/ Thus byddeth he by his prophete that we ſhold doo ſaienge thus/Vacate ⁊ videte qm̄ ego ſū deus/Ceaſe ye and ſeeth that I am god/That is:ye yͭ are refourmed in felynge and haue your Jñer eye opened into ſyghte of ghoſtly thynges ceaſe ye ſome tyme of outwarde worching and ſee yͭ I am god/That is:See oñly how I Jheſu god ⁊ man doo/Beholde ye me for I do all/I am loue:and for loue I doo al that I doo:and ye doo nought/And that thys is ſooth I ſhall ſhewe you / For there is noo good dede doon by you:ne good thought felte in you:but yf it be done thrugh me/That is.Thrugh mighte and wyſdome.and loue myghtely:wyttely and louely/Elles it is noo good dede/ But now is it ſoth that I Jhū am bothe myghte and wyſdom and bleſſed loue and ye noughte : for I am god/ Thenne mowe ye well ſee that I doo alle your good dedes/And all good thoughtes:and alle your good loues in you:and ye doo ryght noughte /And yet neuertheleſſe ben alle thyſe goode dedes called youres/Not for ye worche hem pryncypally.but for I yeue hē to you for loue that I haue to you/And therfor ſythē I ẏ am Jhū.and for loue dooth al this.ceaſe theñe ye of the beholdynge of yourſelf:and ſette yourſelf at nought ⁊ loke on me.and ſee that I am god.for I doo al this/ This is ſomwhat of the meanynge of the veers of dauyd before ſayd/See theñe and beholde what loue worcheth in a choſen ſoule that he refourmeth in felynge to his lyknes whan the reaſon is lyghtned a lytyll to the ghoſtly knowynge of Jhū. and to the felynge of his loue/Theñe bryngeth loue in to the ſoule the full hede of vertues.and torneth hem al in to ſoftnes ⁊ in to lykynge as it were wythout worchynge of the ſoule: for the ſoule ſtryueth not moche for the getynge of hem as it dyde before.but it hathe hem eaſely ⁊ felyth hem reſtfulfully oñly thrugh the yefte of loue that is the holy ghoſt/And that is a well grete cōfort and gladnes vnſpekable whan it felyth ſodenly and wote neuer how the vertue of mekenes ⁊ pacience ſobertee ⁊ ſadneſſe chaſtyte ⁊ clennes louered to his euencryſten.and all other vertues the whiche were to hym ſomtyme traueylous paynfull and harde for to kepe are now torned in to ſoftnes ⁊ lykynge and in to wondfull lightnes:ſoo ferforth that hym thynkith noo mayſtry ne no hardnes for to kepe euery vertue. but it is mooſt lykynge to hym for to kepe it:⁊ all this makyth loue/

Other men that ſtonden in the comoetee of charyte ⁊ are not yet ſo ferforth in grace.but worche vnder the byddyng of reaſon they ſtryuen ⁊ fyghten all daye ayenſt ſyñes for the getynge of vertues:and ſometyme they bē aboue and ſomtyme byneth as wraſtleers are/Thyſe men done ful well/They haue vertues in reaſon ⁊ wyll.not in ſauour ne in loue:for they fyighten wyth hemſelf as it were by her owne myghte for hē/and therfore may they not haue full reſt ne fully the hyer hōde/Neuertheles they ſhall haue moche mede:·but they are not yet meke ynough/They haue not yet putt hēſelf all fully in goddis honde:for they ſee him not yet/But a ſoule that hath ghoſtly ſyghte of Jhū taketh noo grete kepe of ſtryuynge for vertues for that tyme/He is not beſy abowte hem ſpecially but he ſetteth all his beſynes for to kepe that ſyghte ⁊ that beholdyng of Jhū that it hath for to holde the minde ſtably therto:and bynde the loue oñly to it yͭ it fall not therfro:⁊ forgete al other thynges alſmoche as it maye/And whā it dooth thus theñe is Jhū ſothfaſtly mayſter ayen all ſyñes:⁊ biſhadowyth it wyth his bleſſed preſence and getith it all vertues/And the ſoule is ſoo comforted ⁊ ſoo borne vp wyth the ſofte felyng of loue that it hath of the ſyghte of Jhū that it feleth noo grete diſeaſe outwarde/And thus ſleeth loue generally alle ſyñes in a ſoule:⁊ reformeth it in the newe felynges of vertues/

¶ How loue thurgh gracyous beholding of Jhū ſleeth all ſtirynges of pryde:⁊ maketh the ſowle for to leſe ſauour ⁊ delyte in all erthly worſhyp/Caplm xxxvii.

Neuertheles how loue ſleeth ſyñes and refourmeth vertues in a ſoule more ſpecyally ſhall J ſaye.and fyrſte of pryde ⁊ of mekenes that it contrary vertue therto/Thou ſhalt vnderſtonde that there is two maner of mekenes/One is had by worchynge of reaſon/A nother is felte of the ſpecyall yefte of loue/Bothe are of loue : but that one loue worcheth by reaſon of the ſoule.but that other he worcheth by hymſelfe The fyrſte is vnperfyte: that other is perfyte/The fyrſte mekenes that a man feleth of beholdynge of his ownes ſynnes and of his owne wretchydnes thurgh the whiche beholdyng he thynketh hymſelfe vnworthy for to haue ony yefte of grace or ony mede of god/But hym thynketh it ynough that he wolde of his grete mercy graunte hym foryeueneſſe of his ſynnes/And alſo he thynketh hym by cauſe of his owne ſynnes that he is woors than the mooſte ſynner that lyueth/ and that euery man dooth better thanne he / And ſo by ſuche beholdynge threſſeth he hym ſelfe downe in his thoughte vnder all men/And he is beſie for to ayenſtonde the ſtirynges of pryde almoche as he maye bothe bodily pride ⁊ ghoſtly:and diſpiſeth hymſelf ſoo that he aſſenteth not to the felinges of pryde/And yf his herte be taken ſomtyme with it that it be defoyled wyth vayn Joye of worſhyp or of cũnynge or of prayſynge or of ony other thinge/as ſoone as he maye perceyue it he is euyll payd wyth hymſelf and hath ſorowe for it in hert and aſketh foryeuenes of it of god . and ſhewyth hym to hys confeſſour:and accuſeth hymſelf mekely. ⁊ receyueth his penaunce/This is gode mekenes.but it is not yet perfyte mekenes.for it is of ſoules that are begyñynge ⁊ profitinge in grace cauſed of beholdynge of ſyñes/ Loue worchyth this mekenes by reaſon of the ſoule/Perfyte mekenes a ſoule feleth of the ſyghte ⁊ the ghoſtly knowynge of Jhũ/ For whan the holy ghoſt lyghtneth the reaſon in to the ſyghte of ſothfaſtneſſe how Jhũ is all ⁊ that he dooth all/ the ſoule hath ſoo grete loue ⁊ ſoo grete Joye in that ghoſtly ſyghte/for it is ſo ſothfaſte that it foryeteth itſelf . and fully leneth to Jhũ wyth all the loue that it hath for to beholde hym/It takyth no kepe of no vnworthynes of itſelfe ne of ſyñes afore done/but ſettyth at nought itſelf wyth all the ſyñes ⁊ all the good dedes that euer it dyde.as yf there were noo thynge but Jhũ/ Thus meke dauyd was whan he ſayd thus/Et ſubſtãcia mea tãq̃m nichilũ añ te/That is:Lorde Jhũ the ſyghte of thy bleſſed vnmade ſubſtance ⁊ thyn endles beynge ſheweth well vnto me that my ſubſtaũce ⁊ beynge of my ſoule is as noughte anence the/Alſo anẽce his euẽcryſten he hath noo rewarde to hem ne demynge of hem whether they ben better or wors than hymſelf is For he holde hymſelf ⁊ all other men as it were euen ylike nought of hẽſelf anence god ⁊ that is ſoth/ For all the goodnes yͭ is done in hẽſelfe or in hem is oñly of god whom he beholdeth as al/And therfore ſetteth he al other creatures at noughte as he dooth hymſelf. Thus meke was the prophete whan

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he ſayd thus/Om̄es gentes quaſi non ſint ſic ſunt coram eo et quaſi nichilū ⁊ inane reputate ſūt ei/Al men are before oure lorde as noughte.⁊ as vnnotefull and nought they are acoũted to hym/That is anentes the endles beynge and the vnchaũgable kynde of god mankynde is as noughte/For of noughte it is made ⁊ to noughte ſholde it torne but yf he kepte it in the beynge that made it of noughte/This is ſothfaſtneſſe and this ſholde make a ſoule meke yf it myghte ſee thorugh grace this ſothfaſtnes/Therfore whan loue openeth the Inner eye of the ſoule for to ſee this ſothfaſtnes wyth other cyrcũſtaunces that comen wyth all.theñe begyñeth the ſoule for to be ſothfaſtly meke/For theñe by the ſyghte of god it felith and ſeeth itſelf as it is/And thenne forſakith the ſoule the beholdynge ⁊ the lenynge to itſelf:and fully fallith to the beholdynge of Jhũ/And whan it doth ſoo.thenne ſettith the ſoule noughte by all the Joye ⁊ the worſhyp of the worlde / For the Joye of worldly worſhyp is ſoo lytyll ⁊ ſoo nought in rewarde of that Joye ⁊ that loue that it felyth in the ghoſtly ſyghte of Jhũ ⁊ knowynge of ſothfaſtnes. that though it myght haue it wythout ony ſynne he wolde noughte of it / Ne though men wolde worſhyp hym prayſe hym ⁊ fauour hym: or ſette hym att grete ſtate it likyth hym noughte/Ne though he had cũnynge of all the vii.artes of clergye ⁊ of all craftes vnd' the ſoñe:or had power for to werke al maner myracles·he hathe no mor̄ deinte of al this ne mor̄ ſauour of hē than to gnawe on a drye ſtycke/He had wel leuer foryete al.this ⁊ for to be alone out of the ſight of the worlde than for to thynke on hem ⁊ be worſhipped of al men/For yͤ hert of a true louer of Jhũ is made ſomoche ⁊ ſoo large thrugh a lytill ſyghte of hym ⁊ a lytyll felynge of his ghoſtly loue that all the likynge ⁊ all the Joye of all erth may not ſuffyce for to fyll a corner of it/And theñe ſemyth it well that thyſe wretched worldly louers that are as it were rauyſſhed in loue of her owne worſhyp̄/and

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pourſewe after it for to haue it wyth all the mighte and all the wytte that they haue/ they haue noo ſauour in this mekenes/they are wonder ferre therfro. But the louer of Ihū hath this mekenes laſtyngly. and that not wyth heuynes ⁊ ſtriuynge for it/but wyth lykynge ⁊ gladnes. the whiche gladneſſe it hath not·for it forſakyth the worſhyp of the worlde/for that were a prowde mekenes that longeth to an ypocryte/but for he hath a ſyghte and a ghoſtly knowynge of ſothfaſtnes and worthynes of Ihū thrugh the yefte of the holy ghoſte/ That reuerente ſyghte and that louely beholdyng of Iheſu comforteth the loue ſoo wonderfully and bereth it vp ſoo myghtly and ſoo ſoftly ſothly that it maye not lyke ne fully reſt in none erthly Ioye. ne it woll not/He makith none force whether men lacke hym or prayſe hym/worſhyp hym or diſpyſe him as for hymſelf/He ſettyth it not at hert neyther for to be wel payd yf men dyſpyſe hym as for more mekenes. ne for to be euell payd that men ſholde worſhyp hym or prayſe hym/ He had leuer for to foryete both that one ⁊ that other: ⁊ on̄ly thinke on Ihū ⁊ gete mekenes by that way/ And that is moche yͤ ſykerer waye who myght come therto/Thꝰ dide dauid whā P·xxiiii. he ſayd/Ocl'i mei ſemꝑ ad dñm qm̄ ip̄e euellet de laqueo ☞ pedes meos/That is: Myn eyen are euer open to Ihū our lorde for why: he ſhal plucke my fete fro ſnares of ſyn̄es/For whā he dooth ſoo then̄e forſakyth he vtterly hymſelf ⁊ vnd̄caſtyth hym holy to Ihū/⁊ then̄e is he in a ſyker warde for the ſheelde of ſothfaſtnes the whiche he holdeth kepyth hym ſoo well yͭ he ſhall not be hurte thrugh noo ſtirynge of pryde as longe as he holdeth hym within the ſheelde as the prophete ſayth/ P x. Scuto circūdabit te veritas eius non timebis a timore nocturno. Sothfaſtnes ſhall vmbiclyppe the wyth a ſheelde. ⁊ that is yf thou al other thynges lefte on̄ly beholde hym/For then̄e ſhalt thou not drede for yͤ nyghtes drede/that is: thou ſhalt not drede the ſpiryte of pryde whether he come by nyght or by day. as

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the nexte veers ſaith after thus/A ſagitta volante in die/Pride comyth by nyght for to aſſayle a ſoule whan it is diſpiſed ⁊ repreued of other men that it ſholde by that fall in heuynes ⁊ in to ſorowe/It comyth alſo as an arowe fleinge on yͤ day whan a man is worſhypped ⁊ prayſed of al men. whether it be for worldly doynge or for ghoſtly that he ſholde haue vayne Ioye in hymſelf reſtyngly. and fals gladneſſe in a paſſynge thynge/This is a ſharpe arowe and a peryllous/It fleeth ſwyftly. ⁊ it ſtryketh ſoftly. but it woūdeth dedely/But the louer of Ihū that ſtabli beholdeth bi deuoute prayers ⁊ beſy thinkynge on hym is ſoo vmbilapped wyth the ſyker ſheelde of ſothfaſtnes that he dredeth not: for this arowe maye not entre in to the ſoule/Ne though it come it hurteth not: but glenteth awaye ⁊ paſſeth forth/And thus is the ſoule made meke as I vnderſtonde by the worchynge of the holy ghoſt. that is yͤ gyfte of loue / For he openeth the eye of the ſoule for to ſee ⁊ loue Iheſu/And he kepyth the ſoule in that ſyghte reſtfully ⁊ ſykerly/And he ſleeth all the ſtyrynges of pryde wonderfully ⁊ pryuely ⁊ ſoftly : and the ſoule wote neuer how/And alſo he bryngeth in by that waye ſothfaſtly and louely the vertue of mekeneſſe/All this dooth loue. but not in all his louers ylyke full/For ſome hath this grace but ſhortly and lytyll as it were in the begynnynge of it. and a lytyll aſſayenge towarde. for the conſcyence is not yet clenſed fully thrugh grace/And ſom̄ haue it more fully. for they haue clerer ſyghte of Iheſu . and they fele more of his loue/And ſome hath it mooſt fully. for they haue the full yefte of contēplacōon/ Neuertheles he that leeſt hath on this maner as I haue ſaid. I hope ſothly he hath the yeft of perfyte mekenes. for he hath yͤ yeft of perfyte loue

¶ How loue ſleeth all ſtirynges of wrathe ⁊ enuye ſoftly ⁊ refourmeth in the ſoule the vertues of pees ⁊ paciēce ⁊ of perfyte charyte to his euencryſten as he dyde ſpecyally in the appoſtles/ Capl̄m xxviii.

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Loue worcheth wyſely ⁊ ſoftly in a ſoule there he woll for he ſleeth myghtily yre ⁊ enuye and all paſſyons of angrynes ⁊ malencolye in it. and bryngeth in to the ſoule vertues of pacyence ⁊ myldenes peaſybylite and louered to his euencryſten/ It is full harde ⁊ a grete mayſtry to a man that ſtōdeth only in worchynge of his owne reaſon for to kepe pacyence holy reſte ⁊ ſoftnes in herte ⁊ charyte to his euencryſten if they dyſeaſe hym vnſkylfully and done hym wronge that he ne ſhall ſom what doo ayen to hem through ſtyrynge of yre or of malencolye eyther in ſpekynge or in worchynge or bothe/ And neuertheles though a man be ſtyred ⁊ trowbled in hym ſelfe and made vnreſtfull. be ſoo that it be not to moche paſſynge ouer the bondes of reaſon. and that he kepe his honde ⁊ his tonge and be redy for to forgeue the treſpaſe whā mercy is aſked / yet this man hath the vertue of pacyence though it be but weyke ⁊ nakidly. for alſmoche as he wolde haue it and traueyleth beſily in refreynynge of his vnſkylfull paſſyons yͭ he myghte haue it/ and alſo is ſory yͭ he hath it not as he ſholde/ But to a true louer of Jhū it is noo grete mayſtry for to ſuffre al this/ For why loue fyghteth for hym and ſleeth wōder ſoftly ſuche ſtyrynges of wrathe ⁊ of malencolye. and makyth his ſoule ſoo eaſy ⁊ ſoo peaſyble ſoo ſuffryng and ſo goodly thorugh the ghoſtly ſyghte of Jheſu wyth the felynge of his bleſſid loue that though he be diſpiſed ⁊ repreued of other men: or take wrōge or harme ſhame or vylanye he chargeth it not: he is not moche ſtyred ayenſte hym/ he woll not be angred ne ſtyred ayenſt hym/ for yf he were moche ſtyred he ſholde forbere the comforte that he felyth wythin his ſoule. but yͭ woll he not/ he maye lyghtlyer forgete al the wronge that is done to hym than a nother man maye forgeue it though mercy were aſked/ And ſoo he had well leuer forgete it. for hym thynkyth it mooſt eaſe to hym/ And loue dooth all this. for loue openyth the eye of the ſoule to the ſyght of Jheſu ⁊ ſtablith it wyth the lykynge of loue that it feleth by that ſyghte : and comforteth it ſoo myghtly that it taketh noo kepe what ſoo men Jangle or done ayenſt hym/ It hangeth noo thyng vpon hym/ The mooſt harme that he myght haue were a forbeinge of ẏ ghoſtly ſyghte of Jhū/ And therfore it is leuer to hym for to ſuffre all harmes thā that alone/ All this may the ſoule doo well ⁊ eaſely wythout grete trowblynge of the ghoſtly ſyght whan diſeaſe falleth all wythout forthe ⁊ towcheth not the body as is bacbitynge or ſcornyng: or ſpoylynge of ſuche as he hath/ All thiſe greueth noughte/ But it gooth ſōwhat neuer whan the fleſſhe is towched ⁊ he feleth ſmerte. thēne it is harder/ Neuertheles though it be harde ⁊ Jmpoſſyble to the freyle kynde of man to ſuffre bodily penaūce gladly ⁊ pacyētly wythout bytter ſtyrynges of yre anger ⁊ malēcolye. it is not Jmpoſſible to loue that is the holy ghoſte for to worche this in a ſoule there he towcheth wyth the bleſſed yefte of loue /

But he yeueth a ſoule that is in that plyghte myghtily felinges of loue. and wondfully faſtneth it to Jhū. and departeth it wond ferre from the ſenſualytee thrugh his preuy myghte and comforteth it ſoo ſwetly by his bleſſed preſence that the ſoule felyth lityll payne or elles none of the ſenſualyte. ⁊ this is ſpecyall grace yeuen to the holy marters/ This grace had yͤ appoſtles as holy wrytte ſayth of hem thus/ Jbant apl̃i gaudentes a conſpectu conſilii qm̄ digni habiti ſūt pro noīe xp̄i cotumeliā pati/ That is: The appoſtles yede Joyeng fro the counſeyle of the Jewes whan they were beten with ſcourges and they were gladde that they were worthi for to ſuffre ony bodyly dyſeaſe for the loue of Jhū/ They were not ſtyred to yre ne to felnes to be auenged on the Jewes that beten hē: as a worldly man wolde be whan he ſuffred a lytyl harme be it neuer ſoo lityll of his euencryſten/ Ne they were not ſtyred to noo pryde. ne to hines of hēſelfe ⁊ to diſdeyne: ⁊ to demynge of the Jewes as ypocrytes ⁊ heretykes are yͤ woll ſuffre moche

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bodily payne. and are ſomtyme redy for to ſuffre dethe wyth grete gladnes ⁊ wyth mighty wyll as it were in the name of Jhū for loue of hym/ Sothly that loue ⁊ that gladnes yͭ they haue in ſuffryng of bodily myſcheyf is not of the holy ghoſt It comyth not fro the fyre that brēneth in the hye awter of heuen: but it is feyned by the fende enflāmed of helle: for it is fully menged wyth the heyght of pryde ⁊ of preſūpcion of hē ſelfe ⁊ deſpyte ⁊ demynge ⁊ diſdeyne of hem that thus puniſſh hem/ They wene that all this is charite. ⁊ that they ſuffre al yͭ for the loue of god: but they are begyled of the myddaye fēde A true louer of ihū whā he ſuffreth harme of his euēcriſten is ſoo ſtrēghthed thrugh grace of the holy ghoſt. ⁊ is made ſoo meke ſoo pacyente ſoo peaſyble. ⁊ that ſoo ſthofaſtly. yͭ what wronge or harme it be that he ſuffre of his euencriſten he kepeth euer mekenes/ He diſpiſeth him not: he demyth hym not but he prayeth for hym in his herte ⁊ hath of hym pyte ⁊ compaſſyon moche more tendly than of a nother mā that neuer dide hym harme/ And ſothly better loueth him ⁊ more feruently deſyreth the ſaluacōn of his ſoule. by cauſe that he ſeeth yͭ he ſhall haue ſomoche ghoſtly profyte of the euyl dede of that other man though it be ayenſt his wyll/ But this loue ⁊ this mekenes worcheth oonly the holy ghoſte aboue the kynde of man in hem that he maketh the true louers of Jhū/

¶ How loue ſleeth couetyſe lecherye ⁊ glotenye. and ſleeth yͤ fleſſhly ſauour ⁊ delyte in all the v. bodily wyttes ſoftly ⁊ eaſely thrugh a gracyous beholdyng of Jhū/ Capl'm xxxix.

Couetyſe alſo is ſlayne in a ſowle by the worchynge of loue: for it makyth the ſoule ſoo coueytous of ghoſtly gode and to heuenly ryches ſoo ardaūt that it ſetteth ryght nough thy all erthly thynges/ It hathe noo more deynte in hauyng of a precyous ſtone thanne a chalke ſtone/ ne more loue hath he in a hundreth pounde of golde thanne in a pounde of leed/It ſetteth all thynge that ſhall peryſſhe at one pryce/No more he chargeth that one than that other as in his loue/For it ſemith well that all thiſe erthly thynges that worldly men lete ſoo grete pryce of ⁊ loue ſoo deyntly ſholde paſſe awaye ⁊ torne to nought both the thynge in itſelf ⁊ the loue of it/And therfore he bringeth it in his thought by tyme in to that plighte that it ſhall be after:and ſoo acoūteth it as noughte/And whan worldly louers ſtryuen ⁊ fyghten ⁊ plede for erthly gode who maye fyrſte haue it : the louer of Ihū ſtryueth wyth noo mā but kepyth hymſelf in pees.and holdeth hym payd wyth that yͭ he hath ⁊ wol ſtryue for nomore/For hym thynkyth yͭ he nedeth nomore of al the riches in erthe than a ſkant bodily ſuſtenaūce for to ſaue the bodily lyfe wyth all aſſōge as god woll.and that he maye lyghtly haue/And therfore wol he no more than ſkantly hym nedeth for the tyme that he maye freely be diſcharged fro beſynes aboute the kepynge ⁊ the diſpēdyng of it.and fully yeue his herte ⁊ his beſynes aboute the ſekynge of Ihū for to fynde hym in cleñes of ſpirite:for that is all his conetyſe∴For why:oonly clene of herte ſhall ſee hym

Alſo fleſſhly loue of fader ⁊ moder and other worldly frendes hāgeth not vpon hym/It is euen kutte fro his herte with the ſwerde of ghoſtly loue that he hath nomore affecciō to fader or moder or to ony worldly frēde than he hath to a nother man . but yf he ſee or fele in hem more grace or more vertue than in other men/Oute take this:that his fader ⁊ his moder had the ſelf grace yͭ ſome other mē haue/But neuertheles yf they ben not ſoo:theñe loueth he other men better than hem : that is charyte/And ſoo ſleeth goddis loue couetyſe of yͤ worlde.⁊ bringeth in to the ſoule pouerte in ſpiryte/And yͭ dooth loue not oñly in hem that haue right noughte of worldly gode but alſo in ſom̄ creatures that are in grete worldly ſtate ⁊ haue diſpendynge of erthly ryches/Loue ſleeth in ſome of hem couetiſe ſo ferforth yͭ thei haue no more likinge ne ſauour in hauynge of hem than of a ſtrawe/ Ne though they be loſt for defawte of hem that ſholde kepe hem they ſette noughte ther by: For why the herte of goddis louer is thrugh the yefte of yͤ holy ghoſt taken ſo fully wyth the ſyghte of the loue of a nother thynge that is Ihū. ⁊ that is ſoo precyous ⁊ ſoo worthy yͭ it wol receyue none other loue reſtyngly that is contrary ther to/ And not oñly dooth loue this but alſo it ſleeth the lykyng of lecherye ⁊ all other bodily vncleñes. and bryngeth in to the ſoule very chaſtyte ⁊ torneth it in to likynge/ For the ſoule felyth ſo grete delyte in the ſyghte of Ihū that it liketh for to be chaſte ⁊ is noo grete hardnes to it for to kepe chaſtite. for it is ſoo mooſt eaſe ⁊ mooſt reſt/ And vpon the ſelfe wyſe the yefte of loue ſleeth luſtes of glotenye ⁊ makyth the ſoule ſobre ⁊ temperaunte. and bereth it vp ſoo myghtily that it maye not reſte in likynge of mete ⁊ drynke. but it taketh mete ⁊ drynke what it be that leeſt greueth the bodyly cōplexion yf he maye lyghtly come therto/ Not for loue of itſelf. but for the loue of god/ On this maner wyſe the louer of god ſeeth well yͭ him nedeth for to kepe his bodily lyfe wyth mete ⁊ drynke aſlong as god woll ſuffre hem to be togyder/ Theñe ſhall this be yͤ diſcrecōn of the louer of Ihū as I vndſtonde that hath feling ⁊ worchynge in the loue. that vpon what maner that he may mooſt kepe his grace hole ⁊ leeſt be letted fro worchynge in it thrugh takynge of bodily ſuſtenaūce: ſoo ſhall he doo/ That maner of mete that leeſt letteth ⁊ leeſt troubleth the herte and maye kepe the body in ſtrengthe be it fleſſhe be it fyſſhe be it brede ⁊ ale: yͭ I trow the ſoule cheſeth for to hane yf it may come therby/ For all the beſynes of yͤ ſoule is for to thynke on Ihū wyth reuerent loue euer wythoute lettynge of ony thynge yf yͭ it myghte/ And therfore ſythen it muſt nedis ſōwhat be letted ⁊ hyndred. the leſſe that it is letted ⁊ hindred by mete or drynke or ony other thynge the leuer it is/ It had leuer vſe the beſte mete ⁊ mooſt of price vnñ the ſoñe yf it leſſe letted yͤ kepynge of his herte than for to take but brede ⁊ water yf yͭ letted hym more/ For he hath noo rewarde for to gete hym grete mede for the payne of faſtynge. ⁊ he put therby fro ſoftnes in herte:but all his beſynes is for to kepe his herte as ſtably as he maye in the ſyghte of Jhū ⁊ in the felynge of his loue/ And ſothly as I trowe he myghte with leſſe likynge vſe yͤ beſte mete that is gode in the owne kynde than a nother man that worcheth al in reaſon wythout the ſpecyall yefte of loue ſholde mowe vſe the worſte.but take mete that thrugh crafte of curyoſite is oñly made for luſt/ That maner of mete may he not well acorde wyth all/ And alſo on that other ſyde yf lytyll mete as oñly brede ⁊ ale mooſt helpeth ⁊ ceſeth his herte ⁊ kepyth it mooſt in pees it is mooſt leyf than to hym for to vſe it ſoo:⁊ namly yf he fele bodily ſtrengthe oñly of the yefte of loue wyth all/ And yet doth loue more for it ſleeth accidye ⁊ fleſſhly ydlenes.and maketh the ſoule to be occupyed in goodnes ⁊ namly Inwarde in beholdynge of hym: by the vertue of whiche the ſoule hath ſauour ⁊ ghoſtly delyte in prayenge in thynkyng ⁊ in al other maner of doynge that nedeth for to be done after the ſtate that he is in wythout heuynes or paynful bytternes whether he be religious or ſeculer/ Alſo it ſleeth the vayne likynge of the v.bodily wyttes/ For the ſyght of yͤ eye:that the ſoule hath noo lykynge in the ſyghte of ony worldly thyng.but it feleth rather peyne ⁊ diſeaſe in beholdyng of it be it neuer ſoo fayr.neuer ſoo precyous neuer ſo wond'full And therfore as worldly louers reñe out ſomtyme for to ſee newe thynges for to wond' on hem:⁊ ſoo for to fede her herti wyth the vayne ſyght of hem/ Right ſoo a louer of Jhū is beſy for to reñe awaye ⁊ wythdrawe hym fro the ſyghte of ſuche maner thynges that the Inner ſyghte be not letted/ for he ſeeth ghoſtly a nother maner thynge yͭ is fayrer ⁊ more wond'ful ⁊ that wolde he not forbere/ Right on the ſelf wyſe is it of ſpekyng ⁊ heryng/ It is a peyne to yͤ ſoule of a louer of Jhū

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for to ſpeke or here ony thynge that myghte lette the fredom of his herte for to thynke on Jhū. what ſonge or melodye or mynſtralſie outwarde that it be yf it lette the thoughte that it maye not freely ⁊ reſtfully praye or thynke on hym . it likyth hym right nought/And the more delectable that it is to other mē the more vnſauery it is to hym/And alſo for to here ony maner of ſpekyng of other men but it be ſōwhat towchyng the worchynge of his ſoule in the loue of Jhū: it likyth hym ryght nought:he is elles right ſone wery therof/He had well leuer be in pees ⁊ here right nouȝt.ne ſpeke ryght nought thā for to here the ſpekynge ⁊ the techyng of the gretteſt clerke of erthe wyth al the reaſons that he can ſaye to hym thrugh mānes wyttes.but yf he can ſpeke felyngly ⁊ ſtiryngly of yͤ loue of Jhū for that is his crafte pryncipally/And therfore wolde he not elles ſpeke:here ne ſee but that myghte helpe hym ⁊ ferder hym in to more knowynge.⁊ to better felynge of hym/

Of worldly ſpeche it is noo dowte that he hath noo ſauour in ſpekyng ne in heryuge.of it:ne in worldly tales ne in tidinges.ne in none ſuche vayne Jangelynge . that longeth not to him/And ſoo it is of ſmellynge ⁊ ſauerynge/ The more that the thoughte ſholde be diſtracte ⁊ broken fro ghoſtly reſte by yͤ vſe eyther of ſmellynge or ſauerynge.or of ony of the bodily wyttes the more he fleeth it / The leſſe that he feleth of hem the leuer is him/And yf he myghte lyue in the body wythout yͤ felyn̄g of ony of hē he wolde neuer fele hem/For they trouble the herte oft tymes/ and puttith it fro reſte.and they may not fully be eſchewed Neuertheles the loue of Jhū is ſomtyme ſo myghty in a ſoule that it ouercomith and ſleeth al that is contrary therto for a tyme /

What vertues ⁊ graces a ſoule receyueth thrugh openynge of yͤ Jñer eye in to yͤ gracyous beholdyng of Jhū.⁊ how it maye not begete oñly thrugh mannes traueyle. but thrugh ſpecyall grace ⁊ traueyle alſo/Capl'm xl.

Thus worcheth loue in a sowle openyng the ghostly eye in to beholdynge of Jhū by Inspyracōn of specyall grace⁊ makyth it clene subtyll ⁊ able to the werke of contēplacyon/What this openynge of the ghostly eye is the grettest clerke in erthe can not ymagyn by his wytt ne shewe fully bi his tonge/For it may not be gete by studye ne thrugh mañes traueyle oñly:but pryncipally by grace of the holy ghoste ⁊ wyth traueyle of mā/I drede moche to speke ouzte of it for me thiketh I can not/I passeth myn assaye ⁊ my lyppes are vnclene Neuertheles for I hope loue areth ⁊ loue biddyth: therfore I shall saye a lityl more of it as I hope loue techeth/This openynge of the ghostly eye is that lighty derkenes ⁊ ryche noughte that I spake of before.⁊ it maye be called puryte of spyryte ⁊ ghostly reste :Inwarde stylnes ⁊ pees of conscyence:hyghnes of thoughte ⁊ oñlynes of soule:a lyfly felynge of grace ⁊ pryvyte of herte.the waker slepe of the spouse ⁊ taastynge of heuely sauour.breñyng in loue ⁊ shynynge in lyghte.entre of cōtēplacyon.⁊ refourmyng in felynge/All thise reasons are sayde in holy wrytyng by dyuers men.for euery of hem spake of it after his felynge in grace/And though all thise ben dyuers in shewynge of wordes:neuertheles they are all in one sentence of sothfastnes/For a soule that thrugh vysitynge of grace hath one.hath all∸For why·a sighyng soule to see the face of Jhū whan it is towched thrugh specyall grace of the holy goost it is sodeinly changed ⁊ torned fro the plyte that it was in to'a nother maner of felynge/It is wondfully departed ⁊ drawen fyrst in to itself fro the loue ⁊ the likyng of al erthly thinge somoche that it hath lost the sauour of the bodily life ⁊ of all thynge that is saaf oñly Jhū/And theñe it is clene fro al yͤ fylthe of syñe:soo ferforth that the mynde of it ⁊ al vnordeynde affeccyon of ony creature is sodeynly wasshen and wyped away.that there is noo mene lettynge betwyxe Jhū ⁊ the soule but oñly the bodily lyfe:and theñe it is in ghostly reste∸For

Why all paynfull doubtes and dredes and all other temptacy:
ons of ghoſtly enmyes are dryuen oute of the herte that they
trowble not ne ſynke not therin for the tyme/It is in reſt fro
the noye of wordly beſyneſſe ⁊ paynful taryenges of wycked
ſtirynges.but it is full beſye in the fre ghoſtly worchyng of lo
ue/And the more it traueyleth ſoo.the more reſte he feleth
This reſtfull traueylle is full ferre fro fleſſhly ydlenes ⁊ fro
blynde ſykernes/It is full of ghoſtly werke.but it is callid reſ
te.for grace looſeth the heuy yocke of fleſſhly loue fro the ſou
☞ le and makyth it myghty and free thrugh the yefte of ghoſtly
loue for to worche gladly ſoftly ⁊ delectably in al thynge that
grace ſtyreth it for to worche in / And therfore it is called an
holy ydlenes and a reſte mooſt beſye.and ſoo it is in Inwarde
ſtylnes fro the grete cryenge of the beſtly noyſe of fleſſhly deſyres ⁊ vnclene thoughtes/This ſtylnes makyth Inſpyracōn
of the holy ghoſt in beholdynge of Ihū/∻For why:His voyſe
is ſoo ſwete ⁊ ſoo myghty that it putteth ſcylence in a ſowle
to Janglyng of all other ſpekers for it is a voys of vertue ſo
ftly ſowned in a clene ſoule.of the whiche the prophete ſayth
thus/Vox dn̄i in virtute/That is:The voys of our lord Ihe
ſu is in vertue / This voys is a lyfely worde ⁊ a ſpedy as the
apoſtle ſayth/Viuꝰ eſt ſermo dei ⁊ efficax et penetrabilior om̄i
gladio / that is.quycke is the worde of Ihū ⁊ ſpedy.more peri
ſſhynge than ony ſwerde is/Thrugh ſpekynge of this worde
is fleſſhly loue ſlayne and the ſowle kepte in ſcylence fro all
Apoc. wicked ſtirynges/Of this ſcilence it is ſayd in the apocalips
thus/Factū eſt ſcilenciū in celo quaſi dimidia hora/Scilence
was made in heuen as it were an halfe houre/Heuen is a clene ſoule thrugh grace lifte vp fro erthly loue to heuenly cōuer
ſacōn and ſoo it is in ſcylence/But for as moche as that ſcy
lence maye not laſte hoole contynually for corrupcyon of the
bodily kynde/Therfore it is lyckened to the tyme of halfe an
houre/A full ſhorte tyme the ſoule thinketh that it is be it ne

uer ſoo longe/ And therfore it is but an halfe houre/ And thene hath it pees in conſcyence: For why: Grace puttyth oute gnawynge pryckynge and ſtryuynge and flyghtynge of ſynnes/ And bryngeth in pees and accorde. and makyth Jeſu and a ſowle bothe one in full acordaunce of wyll/

There is none vpbradynge of ſynnes: ne ſharpe repreuynge of defawtes made that tyme in a ſowle For they haue kyſſed and made frendes: and all is forgyuen that was myſſe done Thus felyth the ſoule thenne wyth full meke ſykerneſſe and grete ghoſtly gladneſſe/ And conceyueth a full grete boldnes of ſaluacyon by this accorde makynge/ For it heryth a preuy wytneſſynge in conſcyence of the holy ghoſt that he is a choſen ſone to heuenly heritage/ Thus ſaynt poul ſayth/ Jp̄e ſpiritus teſtimonium perhibet ſpiritui noſtro quoniā filii dei ſumus/ That is: The holy ghoſt beryth wytneſſe to our ſpiryte that we are goddis ſones/ This wytneſſynge of conſcyence ſothfaſtly felte thrugh grace is the very Joye of the ſowle as the apoſtle ſayth / Gloria mea eſt teſtimoniuꝫ conſciencie mee/ That is: My Joye is the wytneſſe of my conſcyēce. and that is whan it wytneſſyth pees and acorde true loue and frēdſhyppe betwyxe Jheſu and a ſowle/ And whan it is in this pees: thenne is it in hyghnes of thoughte/ ſ.cor.ſ.

Whan the ſoule is bounden wyth loue of the worlde thēne is it byneth all creatures/ For euery thynge ouergooth it and beryth it downe by mayſtry that it maye not ſee Jheſu ne loue hym/ For right as the loue of the worlde is vayne ⁊ fleſſhly. Rygh ſoo the beholdynge and thynkynge· and the vſynge of all creatures is fleſſhly/ And that is a thraldome of the ſowle But thenne thrugh openynge of the ghoſtly eye in to Jheſu the loue is torned / And the ſowle is reyſed vppe after hys owne kynde aboue all bodyly creatures/

And thenne the beholdynge and thynkynge and the vſynge of hem is ghoſtly/ For the loue is ghoſtly / The ſowle hathe thenne ful grete diſdeyne for to be burom to loue of worldly thynges.for it is hyghe ſette aboue hē thrugh grace/It ſetteth noughte by all ẏ worlde:for why:all ſhal paſſe ⁊ periſſh/Vnto this hienes of herte whyle the ſoule is kepte therin comith none errour ne decepte of the fēte:for Ihū is ſothfaſtly in ſyghte of the ſoule that tyme ⁊ all thynge byneth him/Of this ẏ P.lxiiii. prophete ſpekyth thus/Accedat hō ad cor altū et exaltabit᷑ deꝰ Come man to hyghe herte ⁊ god ſhall be hyghed/That is:a man ẏ thrugh grace comyth to the highnes of thoughte ſhall ſee that Ihū is oñly hyghed aboue all creatures . ⁊ he in hym/And theñe is the ſoule aboue moche ſtraūged fro felyſhip of worldly louers/Though her body be in myddes amōge hem. full ferre ben they departed fro fleſſhly affeccōns of creatures It chargeth not though it neuer ſee man ne ſpeke wyth hym ne haue cōforte of hym yf it mighte euer be ſoo in that ghoſtly felynge/It felyth ſoo grete homlynes of the bleſſed preſence of our lorde Ihū ⁊ ſomoche ſauour of hym that it may lyghtly for his loue foryete the fleſſhly affecciō ⁊ the fleſſhly minde of all creatures/I ſaye not that it ſhall not loue ne thynke of other creatures.but I ſaye that it ſhal thynke on hem in time ⁊ ſee hem ⁊ loue hem ghoſtly ⁊ freely. not fleſſhely ⁊ painOſeexii fully as it dide before/Of this oñlynes ſpeketh the prophete thus/Ducā eā in ſolitudine.et loquar ad cor eius/ I ſhal lede her in to oñly ſtede.⁊ I ſhal ſpeke to her herte/That is:Grace of Ihū ledeth a ſoule fro noyous cōpany of fleſſhly deſyres into oñlynes of thought.⁊ makyth it foryete the lykynge of the worlde and ſowneth by ſwetnes of his Inſpyracyon wordes of loue in eeres of the herte/Oonly is a ſoule whan it loueth Ihū ⁊ tentyth fully to hym.and hath loſte the ſauour ⁊ the cōforte of the worlde/And that it myghte better kepe this oñlynes it fleeth the companye of all men yf it maye.and ſechyth oñlynes of body:for that moche helpeth to oñlynes of ẏ ſoule ⁊ to the free worchynge of loue / The leſſe lettynge that it hath wythout of vayne Janglynge or wythin of vayn thynkynge the more free it is in ghoſtly beholdynge:and ſoo it is in pryuytee of herte/All wythout is a ſoule whiles it is ouerlayed ⁊ blynded wyth worldly loue/It is as comen as the hye waye·for euery ſtirynge that cometh of the fleſſh or of the fēde ſynketh in and gooth thorugh it/But thenne thrugh grace it is drawen in to the preuy chambre in to the ſyghte of oure lorde Jhū.and hereth his preuy counſeyle:and is wonderfully comforted in the herynge/Of this ſpekith the prophete thus Secretū meum michi·ſecretum meū michi/My preuytee to me.my preuyte to me/That is:The louer of Jhū thrugh Inſpyracōn of grace taken vp fro outwarde felynge of worldly loue ⁊ rauyſſhed in to the preuite of ghoſtly loue yeldeth thankynge to hym ſayenge thus/My pryuete to me:That is.My lorde Jhū thy preuyte is ſhewed to me and preuyly hydde fro all louers of the worlde/For it is called hydde manna.yͭ may lightlyer be aſked than tolde what it is/And that our lorde Jeſu behoteth to his louer ſayenge thus/Dabo ſibi manna abſconditū quod nemo nouit niſi qui accipit/That is:I ſhal yeue manna hidde that noo man knoweth but he that takith it Jſay·xx. iiii. Apoc

This manna is heuenly mete and angels fode as holy wrytte ſayth/For angels are fully fedde and fylled wyth clere ſyghte in brennynge loue of oure lorde Jheſu. and that is manna/For we mowe aſke what it is: but not wyte what it is/But the louer of Jheſu is not fylled yet here:but he is fedde by a lytyll taaſtynge of it whyles he is bounden in this bodyly lyfe/

This taſtynge of this manna is a lyfly felynge of grace had thrugh openynge of the ghoſtly eye/And this grace is not an other grace that a choſen ſoule felith in the begynnyng of his cōuerſyon:but it is the ſame ⁊ the ſelfe grace.but it is otherwiſe felte and ſhewed to a ſoule/For why grace wexeth wyth yͤ ſoule and the ſoule wexeth wyth grace/And the more clene yͭ the ſoule is ferre departed fro the loue of the worlde the more myghty is the grace: more In warde ⁊ more ghoſtly ſhewyng in the preſẽce of our lorde Jhū: ſoo ẏ the ſame grace ẏ torneth hem fyrſte fro ſyñe: ⁊ makith hem begyñynge ⁊ profityng by yeftes of vertue ⁊ exerciſe of good werkes maken hē alſo perfyte/ And that grace is called a lyfly felynge of grace: for he ẏ hath it feleth it wel. ⁊ knoweth well bi experyẽce that he is in grace/ It is ful lyfly to hym for it quyckneth the ſoule wond̄fully ⁊ makyth it ſoo hole that it feleth noo paynfull dyſeaſe of the body though it be feble ⁊ ſykly÷ For why: theñe is ẏ body mightieſt mooſt hole ⁊ mooſt reſtful ⁊ the ſoule alſo: without this grace the ſoule can not lyue but in payne: for it thynkyth ẏ it myght euer kepe it ⁊ noo thynge ſholde put it away And neuertheles yet it is not ſoo. for it paſſeth awaye ful lyghtly/ But neuertheles though the ſouereyne felinge paſſeth away ⁊ wythdrawe. the releif leueth ſtill ⁊ kepeth the ſoule in ſadnes. ⁊ makith it for to deſyre the comynge ayen/ And this is alſo the waker ſlepe of the ſpouſe: of ẏ whiche holi writte ſayth thus/ Ego dormio et cor meū vigilat/ I ſlepe ⁊ my herte wakith/ That is: I ſlepe ghoſtly whan thrugh grace the loue of the world is ſlayne in me ⁊ wycked ſtirynges of fleſſhly deſyres are dede: ſomoche that vnethes I fele hē/ I am not taryed wyth hem: my herte is made free/ And theñe it wakith· for it is ſharpe ⁊ redy for to loue Jhū ⁊ ſee hym/ The more I ſlepe fro outwarde thinges the more waker I am in knowyng of Jhū ⁊ of Inwarde thynges/ I may not wake to Jhū but if I ſlepe to the worlde/ And therfore the grace of the holy ghoſt ſperyng the fleſſhly eye doth ẏ ſoule ſelpe fro worldly vanyte: ⁊ openynge the ghoſtly eye wakith in to the ſyghte of god dis mageſte helid vnd̄ the clowde of his precyous manhede As the goſpel ſayth of the apoſtles whan they were with oure lorde Jhū in his tranſfyguracōn/ Fyrſt they ſlepte/ Et euigilantes viderūt mageſtatē/ They wakynge ſawe his mageſte

Cant. v

By ſlepe of the apoſtles is vnderſtonde deyeng of worldly loue thrugh Inſpiracōn of the holy ghoſt.by her walkynge contēplacōn of Jhū / Thrugh this ſlepe the ſoule is broughte into reſte fro noyſe of fleſſhly luſte/And thrugh walkinge it is reyſed vp in to the ſyghte of Jhū ⁊ ghoſtly thynges/The more that the eyen are ſpered in this maner ſlepe fro the appetyte of erthly thyng.the ſharper is the Inner ſyghte in louely beholdynge of heuenly fayrhede/This ſlepynge ⁊ this wakyng loue worcheth thrugh the lyght of grace in the ſoule of the louer of our lorde Jheſu/

¶ How ſpecyall grace in beholdynge of our lorde Jhū wythdrawyth ſōtyme fro a ſoule/ And how a ſoule ſhall haue her in the abſence ⁊ preſence of Jhū/And how a ſoule ſhall deſyre that in it is al waye the gracyous preſence of Jheſu/

Capl'm xli.

Shewe me theñe a ſoule that thrugh Inſpyracōn of grace hath openynge of the goſtly ſyghte in to beholdynge of Jhū that is departed ⁊ drawen out fro the loue of the worlde ſo ferforth that it hath puryte ⁊ pouerte of ſpiryte:ghoſty reſte:Inwarde ſcylence.⁊ pees in conſcyēce:highnes of thoughte oñlynes ⁊ pryuete of hert:waker ſlepe of the ſpouſe.that hath loſte lykynge ⁊ Joyes of the worlde.taken with delyce of heuēly ſauour.euer thriſtynge:⁊ ſoftly ſhyghynge ỷ bleſſed preſence of Jhū.and I dare hardly pronoūce that this ſoule breñeth all in loue ⁊ ſhyneth in ghoſtly lyghte worthy for to come to the name ⁊ to the worſhyp of the ſpowſe.for it is refourmed in felynge made able ⁊ redy to contemplacion/Thyſe are the tokēs of Inſpiracōn in openyng of the ghoſtly eye: For why whan the eye is opened the ſowle is in full felynge of all thyſe vertues before ſayde for that tyme/Neuertheleſſe it falleth often tymes that grace withdrawyth in partye for corrupcyon of mannes freelte and ſuffreth theñe the ſowle for to fall in to itſelfe in fleſſhlyhede as it was beforne/ And thenne

is the ſoule in payne and in ſorowe:for it is blynde ⁊ vnſauery
⁊ can noo good/It is weyke ⁊ vnmyghty encōbred wyth yͤ
body ⁊ wyth al the bodily wyttes/It ſecheth ⁊ deſyreth after yͤ
grace of Jhū ayen ⁊ it maye not fynde it/For holy wrytte ſaythe
of our lorde thꝰ/Poſtqm̄ vultū ſuū abſcōderit nō ē qui cōtēplet eū/
That is:After whā our lorde Jhū hath hidde his face
there is none that maye beholde him. whā he ſheweth him
the ſoule maye not vnſee hym. for he is lyghte.⁊ whan he hydeth
hym it may not ſee hym for the ſoule is derke/His hidynge
is but a ſubtyll aſſayenge of the ſowle/His ſhewynge is a
wondͬ mercyfull goodnes in cōforte of the ſoule/Haue ye no
wondͬ though the felynge of grace be wythdrawe ſomtyme
Cant.3 fro a louer of Jhū/For holy wrytt ſayth yͤ ſame of the ſpouſe
that ſhe fareth thus/Queſiui et nō inueni illū. vocaui ⁊ nō
reſpondit michi/I ſeched ⁊ I foūde hym not/I called ⁊ he anſwered
not/That is:whan I falle downe to my freelte theñe
grace wythdraweth. for my fallyng is cauſe therof .⁊ not his
fleenge/But theñe fele I peyne of my wretchidnes in his abſence/
And therfore I ſought hym by grete deſyre of herte:⁊ he
yaue to me noo feable anſwerynge/ And theñe I cryed wyth
Cant:6 all my ſoule/Reuertere dilecte mi/Come ayē thou my loued
And yet it ſemid as he herde me not/The paynfull felyng of
myſelf ⁊ the aſſaylinge of fleſſhly loues ⁊ dredes in this tyme
⁊ the wantynge of my ghoſtly ſtrengthe is a cōtynuell cryeng
of my ſowle to Jhū/And neuertheles our lorde makith ſtraūge
⁊ comyth not crye I neuer ſoo faſte/For he is ſyker ynouȝ
of his louer that he wol not torne ayen to worldly loue fully
he may noo ſauour haue therin.⁊ therfore abideth he yͤ lenger
But at yͤ laſte whan he woll he comyth ayen full of grace ⁊
of ſothfaſtnes.⁊ vyſiteth the ſoule yͭ languyſſheth in deſire by
ſyghēges of loue to his preſence.⁊ towchyth it ⁊ anoynteth it
full ſoftly wyth the oyle of gladnes · and makyth it ſodeynly
hole fro all pyne: and theñe cryeth the ſoule to Jhū in ghoſtly

Cant.i.

voys wyth a gladde herte thus/ Oleum effuſū nomen tuum Oyle yſhedde is thy name/ Thy name is Jheſu : that is hele/ Thenne aſlonge as J fele my ſoule ſore ⁊ ſyke for ſynne pyned wyth the heuy burden of my body ſory ⁊ dredynge for perylles and wretchydnes of this lyfe. ſoo longe lorde Jheſu thy name is oyle ſperyd not oyle yſhed to me / But whan J fele my ſoule ſodeynly towched with the lighte of thy grace heled and ſofted fro all the fylthe of ſynne. and comforted in loue and in lyghte wyth ghoſtly ſtrengthe ⁊ gladnes vnſpekeable. thenne maye J ſaye wyth luſty louynge ⁊ ghoſtly myghte to the/ Oyle yſhed is thy name Jhū to me / For by the effecte of thy gracyous vyſitynge J fele wel of thy name ẏ true expownynge that thou arte Jheſu heele/ For oonly thy gracyous preſence helith me fro ſorowe ⁊ fro ſynne/ Bleſſyd is that ſoule that is euer fedde in felynge of loue in his preſēce. or is borne vp by deſyre to hym in his abſence/ A wyſe louer is he ⁊ well taughte that ſadly ⁊ reuerently hath hym in his preſence. and louely beholdeth hym wythoute dyſſolute lyghtnes. and pacyently ⁊ eaſely beryth hym in his abſence wythout venemous diſpeyre and ouer pyneful bytterneſſe/ This chaūgabilyte of abſence and preſence of Jhū that a ſoule felyth is not perfeccyon of the ſoule: ne it is not ayenſte the grace of perfeccōn or of contemplacyon : but in ſoo moche perfeccyon is the leſſe/ For the more lettynge that a ſoule hath of itſelf fro contynuell felynge of grace the leſſe is the grace : and yet neuertheles is the grace in itſelf grace of contēplacōn. This chaūgabilyte of abſence and preſence falleth as well in the ſtate of perfecciō as in ſtate of begiñyng: but in a nother maner. for riht as there is dyuerſyte of felynge in the preſēce of grace bytwix thiſe two ſtates. right ſo is there in the abſence of grace/ And therfore he that knoweth not the abſence of grace is redy to be dyſceyued/ And he that kepyth not the preſence of grace. is vnkynde to the vyſitynge: whether he be in ſtate of begyñers or perfite Neuertheles the more ſtablenes that there is in grace vnhurt ⁊ vnbroken the louelyer is the ſoule and more lyke vnto hym in whom is noo chaũgabilyte as the apoſtles ſaythe/And it is ful ſemely that the ſpouſe be lyke to Ihũ ſpouſe in maners ⁊ in vertues full acordynge to hym in ſtablynes of perfyte loue/But that falleth ſeeldom now here but in yͤ ſpecyall ſpouſe/For he that perceyueth noo chaũgabylyte in felynge of his grace but ylike hole ⁊ ſtable vnbroken ⁊ vnhurt as hym thynketh.he is eyther full perfyte or ful blynde/He is perfyte that is ſequeſtyrde fro all fleſſhly affeccōns ⁊ comonyng of all creatures:and all meanes are broken awaye of corrupcōn ⁊ of ſyñe betwyx Ihũ ⁊ his ſoule fully oonyd to him with ſoftnes of loue/But this is oñly grace aboue mannis kynde

He is ful blynde that feyneth hym in grace wythout ghoſtly felynge of goddis Inſpyracōn: ⁊ ſetteth hymſelf in a manere of ſtablynes as he were euer in felyng ⁊ in worchynge of ſpecyall grace:demyng that al is grace that he dooth ⁊ felith without ⁊ wythin:thynkyng that what ſoo euer he doo or ſpeke is grace:holdynge hymſelfe vnchaũgable in ſpecyalte of grace/If there be ony ſuche as I hope there be none:he is full blynde in felynge of grace/But theñe myghte thou ſaye thus that we ſholde lyue oñly in trouthe.and not coueyte ghoſtly felynges ne rewarde hem yf they come/For the apoſtle ſayth/Iuſtꝰ ex fide viuit/That is:The rightwyſman lyueth in trouthe/Vnto this I ſaye that bodily felynges ben they neuer ſo comfortable we ſhal not coueyte ne rewarde moche yf they come

Heb.x.

But ghoſtly felynges ſuche as I ſpeke of yf they come in yͤ maner as I haue ſayd before we ſholde euer deſyre : that are ſleenge of all worldly loue openynge of the ghoſtly eye:puryte of ſpiryte:pees of conſcyence:⁊ all other before ſayd /

We ſholde coueyte to fele euer the lyfly Inſpyracyon of grace made by the ghoſtly preſence of Iheſu in our ſoule if that we myghte.and for to haue hym in our ſyghte wyth reuerence.⁊

euer fele the ſwetnes of his loue by a wonderfull homlynes of his preſence/ This ſholde be our lyfe ⁊ our felyng in grace after the meſure of his pefte in whom all grace is. to ſome more ⁊ to ſome leſſe/ For his preſence is feled in dyuers maner wyſe as he vouchith ſaaf/ And in this we ſholde lyue ⁊ worche that longeth to vs to worche. for wythout this we ſhold not cũne lyue / For right as the ſoule is the lyfe of the body. righ ſoo is Jhũ the lyfe of the ſoule by his gracyous preſence And neuertheles this maner felynge be it neuer ſoo moche it is yet but trouth as in rewarde of that ỷ ſhall be of the ſelf Jeſu in the blyſſe of heuen/ So this felynge ſholde we deſyre. for euerych a ſoule reſonable owyth for to coueyte wyth all the myghtes of it nyghynge to Jhũ ⁊ oonynge to hym thrugh felynge of his gracyous vnſeable preſence / How that preſence is feled it maye better be knowen by experyence than by ony wrytynge. for it is the lyfe ⁊ the loue: the myghte ⁊ the lyghte/ the Joye ⁊ the reſte of a choſẽ ſoule/ And therfore he that hath ones ſothfaſtly feled it he maye not forbere it wythout payn he maye not vndeſyre it it is ſoo good in itſelfe and ſoo comfortable/ What is more comfortable to a ſoule here than for to be drawe out thrugh grace fro the vyle noye of worldly beſyneſſe ⁊ fylth of deſyres and fro vayne affeccõn of all creatures in to reſte ⁊ ſoftnes of ghoſtly loue pryuely perceyuyng ỷ gracious preſence of Jhũ felably fedde with ſauour of his vnſeable bleſſed face. Sothly noo thinge me thynketh/ No thinge maye make the ſoule of a louer full of myrthe but the gracyous preſence of Jhũ as he can ſhewe hym to a clene ſoule/

He is neuer heuy ne ſory but whã he is wyth hymſelf in fleſhlynes/ He is neuer full gladde ne mery but whan he is out of hymſelf as he was with Jhũ in his ghoſtlynes/ And yet is that noo full myrthe. for euer there hangeth an heuy lũpe of bodily corrupcõn on his ſoule: ⁊ bereth it downe ⁊ moche letteth ỷ ghoſtly gladnes. and ỷ muſt euer be whiles it is here in this lyfe. but neuertheles for I ſpeke of chaūgeabilyte of grace how it comyth ⁊ gooth that yͤ myſtake it not. therfore I meane not of the comyn grace that is had ⁊ felte in trouth ⁊ in good wyll to god. wythout the whiche hauynge ⁊ laſtynge therin noo man maye be ſaaf: for it is in the leeſt choſē ſoule that lyueth. but I meane of ſpecyall grace felte by Inſpiracōn of yͤ holy ghoſt in the maner as it is before ſayd/ The comen grace that is charyte laſteth hole what ſoo euer a man doo aſlonge as his wyll ⁊ his entēte is true to god. wythout the whiche hauynge ⁊ laſtynge that he wolde not ſyn̄e dedely. ne the dede yͭ he wylfully dooth is not forbede as for dedely ſynne/ For this grace is not loſt but for dedely ſyn̄e/ And thenn̄e it is dedely ſyn̄e whan his conſcyence wytneſſeth wyth a vyſement that it is dedely ſyn̄e. and yet neuertheles he dooth it or elles his conſciēce is ſoo blynded that he holdeth it noo dedely ſyn̄e all though he doo the dede wylfully yͤ whiche is forbode of god ⁊ holy chirche as dedely ſynne/ Specyall grace felte though the vnſeable preſēce of Ihū that makyth a ſoule a perfyte louer laſtith not euer ylike hole in the hyȝnes of felyng. but chaūgably comith Joh.3 ⁊ gooth as I haue ſayd before/ Thus our lorde ſayth/ Spūs vbi vult ſpirat et vocem eius audis ⁊ neſcis vnde veniat aut quo vadat/ The holy ghoſt ſpyreth where he woll ⁊ thou hereſt his voys but thou woſt not whan he comyth ne whether he gooth/ He comyth pryuely ſomme tyme whan thou arte leeſt waar of hym: but thou ſhalt well knowe hym or yͤ goo/ For wonderfully he ſtiryth ⁊ myghtily torneth thin herte in to beholdyng of his godenes. ⁊ doth thyn hert melte delectably as waxe ayenſte the fyre in to ſoftnes of his loue. and this is the voys that he ſowneth/ But thenne he gooth or thou wote it. for he withdrawith hym ſōwhat/ nought in all: but fro exceſſe in to ſobirte. The hyȝnes paſſeth: but the ſubſtaūce ⁊ theffecte of grace dwelleth ſtylle/ And that is aſlonge as the ſoule of a louer kepith hym clene and fallith not wylfully to rechelesnes or diſſolucyon in fleſſhlynes ne to outwarde vanyte.as ſome tyme it dooth though it haue noo delite therin for freelte of itſelf/Of this chaũgabylite in grace ſpeke I of now/

¶ A cõmendacõn of prayer offred to Jhũ of a ſoule contemplatyfe/And how ſtabylnes in prayer is a ſyker werke to ſtõde in/And how euery felinge of grace in a choſen ſoule maye be ſayd Jhũ: but the more clenner the ſoule is ẏ worthyer is the grace/Caplm xliii.

The ſoule of a man whyle it is not towched wyth ſpecyall grace is blunte ⁊ boyſtous to ghoſtly werke ⁊ can noughte theron/It maye not therof for weyknes of itſelf/ It is bothe olde ⁊ drye. vndeuoute ⁊ vnſauery in itſelfe / But theñe comyth the lyghte of grace· and though towchyng makyth it ſharpe ⁊ ſubtyl redy ⁊ able to ghoſtly werke:and yeueth it a grete fredom ⁊ an hole redynes in wyll for to be buxom to al the ſtirynge of grace redy for to worche after that grace ſtyreth ẏ ſoule/For by openynge of the ghoſtly eye it is applied all fully to grace redy to pray/And how the ſoule prayeth theñe ſhal I telle the / The mooſt ſpecyall prayer that the ſoule vſeth ⁊ hath mooſt cõforte in I hope is the Pater noſter·or elles pſalmes of the ſawter/The pater noſter for lewde men.and pſalmes ⁊ ympnes and other ſeruyce of holy chyrche for lettred/ The ſoule prayeth theñe not in maner as it dyde befor in comyn maner of mẽ by hyghnes of voys: or by renable ſpekynge oute.but in full grete ſtylneſſe of voys ⁊ ſoftneſſe of herte For why.his mynde is not trowbled ne taryed wyth outwarde thynges but hole gadred togider in itſelfe/And the ſoule is ſette as it were in a ghoſtly preſence of Jhũ.and therfore euery worde ⁊ euery ſyllable is ſowned ſauerly ſwete ⁊ delectably wyth full accorde of mouthe ⁊ of herte: For why the ſowle is torned theñe all in to fyre of loue / And therfore euery worde that it pryuely prayeth is lyke to a ſpercle ſpryngyng out of a fyre bronde ẏ chaffith all ẏ myghtes of the ſoule ⁊ torneth hẽ

prayers

in to loue·and lyghtneth hem ſoo comfortably that the ſoule lyſte euer for to praye ⁊ doo none other thynge/ The more it prayeth the better it may the myghtyer it is.for grace helpeth the ſoule well.and makyth all thynge lyghte ⁊ eaſy.that it lyſte right wel to pſalme ⁊ ſynge the louynges of god wyth gooſtly myrthe in heuenly delyte/This ghoſtly werke is fode of the ſoule.and this prayer is of moche vertue / For it waſteth ⁊ bryngeth to nought al temptacōns of the fende preuy ⁊ aperte.it ſleeth al the mynde ⁊ the likyng of the worlde.and of fleſſhly ſynnes.It bereth vp the body ⁊ the ſoule fro paynfull felynge of wretchydneſſe of this lyfe/It kepyth the ſoule in felynge of grace ⁊ worchynge of loue·and nouryſſhe it euer ylyke hote ⁊ freſſhe as ſtyckes noriſſheth fyre/It puttyth awaye all yrkynge and heuyneſſe of herte:and holdeth it in myghte ⁊ in ghoſtly gladneſſe/Of this prayer ſpekyth dauyd thus / Dirigatur oracio mea ſicut incenſū in conſpectu tuo/That is:Dreſſed be my prayer lorde as encenſe in thy ſyghte / For ryght as encenſe that is caſt in the fyre makyth ſwete ſmelle by the reke ſtyghyng vp to the ayre/ryght ſoo a pſalme ſauourly and ſoftly ſonge or ſayd in a breñynge herte yeuyth vp a ſwete ſmelle to the face of our lorde Jhū:and to al the courte of heuen/ There dare noo fleſſhe flye reſt vpon the pottes brynke boylynge on the fyre/ Right ſoo may there noo fleſſhly delyte reſte vpon a clene ſoule that is happed ⁊ warmed al in the fyre of loue boylynge and blowynge pſalmes ⁊ louynges to Jheſu / This prayer is euer herde of Jheſu/ It yeldyth grace to Jheſu/And receyueth grace agayn/It makyth a ſoule homely and felowly wyth Jheſu·and wyth alle the angels of heuen/Vſe it who ſoo maye/The werke is good and gracious in itſelfe/And though it be not al fully contemplacōn. in itſelfe ne the werkynge of loue by itſelfe. Neuertheles it is a partie of contemplacyon:For why.It maye not be done on this manere wyſe but in plentee

of grace thrugh openynge of the ghoſtly eye/ And therfore a
ſoule that hath this fredom ꝛ this gracyous felynge in prayenge
wyth ghoſtly ſauour ꝛ heuenly delyte hath the grace of contēplacyon
in maner as it is/ This prayer is a ryche offrynge
fylled all in fatnes of deuocyon: receyued by angels ꝛ preſēted
to the face of Jhū/ The prayer of other men that are beſy in
actyf werkes is made of two wordes. for they oft tymes fourmeth
in her hertes one worde thrugh thynkyng of worldly beſynes.
and ſownen in her mouth a nother worde of the pſalme
ſonge or ſayd/ And not for that. yf her entente be true yet
is her prayer good ꝛ medefull though it lacke ſauoure ꝛ ſwetnes/
But this manere of a man contēplatyfe is made but of
one worde. for as it is fourmed in the herte right ſoo hooly it
ſowneth in the mouth. as it were noughte but one thynge ẏ
fourmyth ꝛ ſowneth/ And ſothly nomore it is/ For the ſoule
thrugh grace is made hole in itſelfe ſoo ferre departed fro the
fleſſhlyhede that it is mayſter of the body. ꝛ thenne is the body
noughte elles but as an Jnſtrumente ꝛ a trompe of the ſoule
in the whiche the ſoule blowith ſwete notes of ghoſtly louinges
to Jhū/ This is the trompe that Dauyd ſpoke of thus/
Buccinate in neomenia tuba in inſigni die ſolēpnitatis veſtre/ p.lxxx.
Blowe ye wyth a trompe in the newe mone/ That is
ye ſoules that are refourmed in ghoſtly lyfe thrugh openyng
of the Jnner eye. blowe ye deuoutly ſownynge pſalmes with
ẏ trompe of your bodily tonge/ And therfore for this prayer
is pleſaūte to Jhū ꝛ ſoo profytable to the ſoule: thenne it is good ihū
to hym that is newe torned to god what that he be ẏ wolde
pleyſe hym. and coueyteth to haue ſome queynt felynge of
grace for to coueyte this felynge. that he myght thrugh grace
come to this lyberte of ſpiryte. and offre his prayers ꝛ his pſalmes
to Jhū cōtynuelly: ꝛ ſtably ꝛ deuoutly wyth hole mynde ꝛ
brennynge affeccōn in hym to haue it nere honde in cuſtome
whan grace woll ſtyre hym therto/ This is a ſyker felynge ꝛ

a ſothaſt/Jf thou maye come therto and holde it the dare not renne aboute here ⁊ there:and aſe queſtyons of euery ghoſtly mā what thou ſholde doo how thou ſhalt loue god: and how yͧ ſhalte ſerue god and ſpeke of ghoſtly maters that paſſē thy knowynge as perchaūce ſome done/That maner of doyng is not full profytable but yf more nede make it/Kepe the to thy prayers ſtylly fyrſte with trauayle yͭ thou myghte come afterwarde to this reſtfull felynge of ghoſtly prayer:and yͭ ſhall teche the wyſdome ynough ſothfaſtly wythoute feynynge or fantaſye.and kepe it fourthe yf thou haue it ⁊ leue it not:but yf grace come otherwyſe ⁊ woll remeue it fro the for a tyme and make the for to worche on a nother manere·theſſe maye thou leue it for a tyme ⁊ after come ayen therto / And he that hath this grace in prayer aſketh not wherupon he ſhall ſette the poynt of his thought in his prayer·whether vpon yͤ wordes that he ſayth or elles on god or on the name of Jhū as ſome aſke.for the felynge of grace techith hym well ynough:

For why the ſoule is torned in to the eye and ſharply beholdeth yͤ face of Jhū.⁊ is made ſyker that it is Jhū that it felyth ⁊ ſeeth/J meane not Jhū as he is in hymſelf in fulnes of his bleſſed godhede.but J meane Jhū as he woll ſhewe hym to a clene ſowle holden in body after the cleñeſſe that it hath/For wyte thou well that euryche a felynge of grace is Jhū ⁊ maye be called Jhū/And after that the grace is more or leſſe ſoo felyth the ſoule more or leſſe Jhū/ ye the fyrſte felynge of ſpecyall grace in a begyñer that is called grace of compūccōn and contriciō for his ſyñes is verily Jhū:for why:he maketh that contricyon in a ſowle by his preſence/But Jhū is theñe full boyſtouſly ⁊ rudely felte.full ferre fro his ghoſtly ſubtylte: for the ſoule can noo better ne may noo better for vncleñeſſe of bn̄ itſelf theñe Neuertheles afterwarde yf the ſoule profite ⁊ encreaſe in vertues ⁊ in cleñes the ſame Jhū ⁊ none other is ſeen ⁊ felt of the ſame ſoule whā it is towched wyth grace.but yͭ is more ghoſtly nere to the godly kynde of Jhū/ And ſothly yͭ is the mooſt thynge that Jhū loueth in a ſoule that it myght be made godly ⁊ ghoſtly in ſyghte ⁊ in loue lyke to hym in grace to that yͭ he is by kynde. for that ſhall be the ende of all louers

Thenne mayſte yͧ be ſyker that what tyme yͭ thou felyſte thy ſoule ſtyred by grace ſpecyally in that maner as it is befor ſayd by openynge of thy ghoſtly eye thou ſeeſt ⁊ feleſte Jhū/ Holde him faſte whyle thou may ⁊ kepe the in grace: and lete him noughte lyghtly fro the/ Loke after none other Jhū but that ſame by felynge of that ſelfe grace more godly yͭ it myghte were in the more ⁊ more/ And drede the nought thouȝ Jhū yͭ thou felyſt be not Jhū as he is in his full godhede that yͧ ſholdeſt therfore mowe be deceyued yf thou lened to thy felynge. but truſt yͧ well yf thou be a louer of Jhū yͭ thy felyng is true ⁊ that Jhū is truly felte ⁊ ſeen of the thrugh his grace as thou may ſee him here/ And therfore lene fully to thy felynge whā it is gracyous ⁊ ghoſtly: and kepe it tendly. ⁊ haue grete deynte not of thyſelfe but of it. that thou myghte ſee: ⁊ fele Jhū euer better ⁊ better/ For grace ſhal euen teche the by itſelfe yf thou wol falle therto tyll yͧ come to thende/ But perchaūce yͧ beginneſte to wonder why I ſaye one tyme that grace worchyth all this: and on a nother tyme yͭ loue worcheth or god worchyth Unto this I ſaye thus: that whan I ſaye that grace worcheth I meane loue: Jhū: and god. for all is one. ⁊ noughte but one/ Jhū is loue: Jhū is grace: Jhū is god/ And for he worcheth all in vs by his grace for loue as god· therfore maye I vſe what worde of thiſe iiii. yͭ me lyſt after my ſtiryng in this writyng

¶ How a ſoule thrugh the openynge of the ghoſtly eye receyueth a gracyous loue able to vnd̄ſtonde holy wrytt/ And how Jheſu that is hydde in holy writt ſhewyth hymſelfe to his louers/ Capl̄m xliiii

Thenne yͤ ſoule of a louer felith Jhū in prayer in yͤ maner before ſayd. ⁊ thynkith yͭ it wold neuer fele otherwyſe/

Neuertheles it falleth that ſomtyme grace putteth ſcilence to vocall prayenge:and ſtyreth the ſowle to ſee ⁊ to fele Jhū in another maner/And ẏ maner is fyrſte to ſee Jhū in holy writt For Jhū that is al ſothfaſtnes is hidde ⁊ heled therin woūden in a ſofte ſendyle vnd̄ fayr wordes that he may not be knowne felte but of a clene herte:For why: ſothfaſtnes woll not ſhewe itſelf to enmyes but to frēdes that loue ⁊ deſyre it with a meke herte.for ſothfaſtnes ⁊ mekenes arne full true ſyſters faſtned togyder in loue ⁊ charyte/and therfore is there noo lepynge of coūſeylle betwyxe hem two / Mekenes preſumyth of ſothfaſtnes and noo thynge of itſelfe: and ſothfaſtnes trowyth well on mekenes:⁊ ſoo they accorden wond̄ well/Thēne for aſmoche as a ſoule of a louer is made meke thrugh inſpiracōn of grace by openynge of the ghoſtly eye: and ſeeth ẏ it is nought of itſelf:but oñly hangeth in the mercy⁊ the godenes of Jhū laſtyngly is borñ vp by fauour ⁊ helpe of him oñly:and truly deſyrynge the preſence of him therfore ſeeth it Jeſu: For it ſeeth ſothfaſtnes of holy writt wonderly ſhewed ⁊ opened aboue ſtudye ⁊ traueyle ⁊ reaſon of mannes kyndly wytte/And that maye well be called the felynge ⁊ the perceyuynge of Jhū/For Jhū is well of wyſdome. ⁊ by a lityll heeldynge of his wyſdom in to a clene ſoule he maketh the ſoule wyſe ynough for to vnd̄ſtonde all holy wrytt.not all at ones in ſpecial beholding:but thrugh that grace the ſoule receiueth a newe ablynes ⁊ a gracyous habyte for to vnd̄ſtonde it ſpecyally whan it commith to mynde This openyng ⁊ this clerneſſe of wytte is made by the ghoſtly preſence of Jhū/For right as the goſpell ſayth of ii.diſcyples goynge to the caſtell of Emaus brēnynge in deſyre ⁊ ſpekyng of our lorde Jhū:our lorde appered to hem preſently as a pylgryme and taught hem ẏ prophecyes of hymſelfe/And as the goſpell ſayth/Aperuit illis ſenſum vt intelligerent ſcripturas/He opened to hem clernes of wytte that they myghte vnderſtonde holy wrytynge/Right

Luc.xxiiii

ſo the ghoſtly preſence of Jheſu openyth the wytte of his louer that it breñeth in deſyre to hym:and bryngeth to his minde by mynyſtracōn of angels the wordes ⁊ the ſentences of holy wrytte vnſoughte and vnauyſed one after a nother.and expowneth hem redily be they neuer ſoo harde ne ſoo preuy/

The harder that they ben and ferder fro mannes reſonable vnderſtondynge the more delectable is the true ſhewynge of hem/Whan Jheſu is mayſter it is expowned and declared litterally:morally:myſtily:⁊ heuenly.yf the mater ſuffre it/By letter that is lyghteſte and mooſt playne is bodily kynde comforted/By moralte of holy wrytte the ſoule is infourmed of vyces ⁊ vertues wyſely to cūne departe that one fro that other By myſtyhed it is illumyned for to ſee ẏ werkes of Jheſu in holy chirche.redily for to applye the wordes of holy wrytte to cryſt our hede:and to holy chirche that is his myſty body/And the fourth that is heuenly longeth oñly to the worchynge of loue/And that is whan alle ſothfaſtnes in holy writte is applyed to loue/And for that is mooſte lyke to heuenly felynge therfor I calle it heuenly/The louer of Jhū is his frende.not for he hath deſerued it:but for Jhū of his mercyfull goodnes makyth hym his frende by true accorde/And therfore as to a true frende that pleyſeth hym wyth loue . not ſerueth hym by drede as a thralle:he ſhewith his preuyte/Thus he ſaith hym ſelfe to his apoſtles/Jam vos dixi amicos qꝛ quecunqȝ audiui a patre meo nota feci vobis/Now I ſaye that ye are frendes/For I make knowen to you all thynges that I haue herde of my fader/ To a clene ſowle that hathe the palett puryfyed from fylthe of fleſſhly loue holy wrytte is lyfely foode and ſuſtenaunce delectable /

Joh.xv.

It ſauoureth wonder ſwetely whan it is wel chewed by goſtly vnderſtondynge: For why : the ſpiryte of lyffe is hydde therin that quyckenyth all the myghtes of the ſowle/and fylleth theym full of ſwetneſſe of heuenly ſauoure and ghoſtly delyte/But ſothly hym nedeth to haue whyte teeth ⁊ ſharpe ⁊ well pycked that ſholde byte of this ghoſtly brede/For fleſſhly louers ⁊ herytykes maye not towche the Inwarde floure of it/Her teeth are blody ⁊ ful of fylthe.therfore they ben faſting fro felynge of this brede / By teeth are vnderſtonde the Inly wyttes of yͤ ſoule.the whiche in fleſſhly louers ⁊ in heretykes ben blody full of ſynne ⁊ of worldly vanytees/They wolde ⁊ they can not come by curyoſite of her kyndly wytte to yͤ ſothfaſtnes in knowynge of holy wrytte.for her wytte is corrupte by orygynall ſynne and actuell alſo . And is not yet helyd thrugh grace/And therfore they doo but gnawe vpon the barke wythoute ſpeke they neuer ſoo moche therof/ The Inner ſauour wythin they fele not of/ They ben not meke they bē not clene for to ſee it / They ben not frendes to Jheſu . and therfore he ſheweth hem not his coũſeyle/The preuyte of holy wrytte is cloſed vnd' a keye ſeeled wyth a ſygnett of Jhūs fynger:that is the holy ghoſt/And therfore wythouten his loue ⁊ his leue may noo man come in/He hath oñly the keye of cūnynge in his kepynge as holy wrytte ſayth . and he is keye hymſelfe/And he letteth in whom he woll by Inſpyracōn of his grace.and breketh not the ſelle.and yͤ dooth Jhū to his louers/Not to all ylike.but to hem that are ſpecyally Inſpyred for to ſeke ſothfaſtnes in holy wrytte wyth grete deuocōn in prayeng:and wyth moche beſynes in ſtudyenge goynge before/Thiſe maye come to the fyndyng whā our lorde Jhū wol ſhewe it/ See now theñe how grace openeth the ghoſtly eye ⁊ clereth yͤ wytte of the ſoule wondly aboue the freelte of corrupte kynde/ It yeuyth the ſoule a newe ableneſſe whether it woll rede holy wrytte or here or thynke it for to vnd'ſtonde it truely ⁊ ſauourly the ſothfaſtnes of it in the maner before ſayd/And for to torne redily all reaſons ⁊ wordes that are bodily ſayd in to ghoſtly vnd'ſtonding.⁊ that is noo grete merueyle/For the ſame ſpiryte expownyth it and declareth it in a cle ne ſoule in comfort of it that fyrſt made it. and that is the holy ghoſt/And this grace maye be ⁊ is al wel in lewde as in lettred men as anenſtes the ſubſtaũce ⁊ the true felynge of ſothfaſtnes and the ghoſtly ſauoure of it in generall though they ſee not ſo many reaſons in ſpecyall:for that nedeth not/ And whan the ſoule is thus abled ⁊ lyghtned thrugh grace. theñe it lyſte for to be alone ſome tyme oute of lettynge or comonynge of all creatures that he myght freely aſſaye his Inſtrumẽt that I calle his reaſon in beholdyng of ſothfaſtnes that is cõteyned in holy wrytte/And theñe there falle to mynde wordes ⁊ reaſons and ſentences ynough to occupye hym in full ordynate ⁊ full ſadly/And what comforte ⁊ ghoſtly delyte: ſauour ⁊ ſwetneſſe a ſoule may fele theñe in his ghoſtly werke thrugh dyuers Illumynacõns:Inly perceyuynges:preuy knowynges and ſodeyn towchynges of the holy ghoſt by aſſaye the ſowle maye wyte and elles not/And I hope that he ſhal not erre be ſoo that his teeth that ben his Inwarde wyttes be kepte whyte ⁊ clene fro ghoſtly pryde ⁊ fro curyoſite of kyndly wytte/I hope that Dauyd felte full grete delyte in this maner werke whan he ſayd thus/Qm̃ dulcia faucibꝫ meis eloquia tua ſuper mel ori meo / cor.xiii. How ſwete are thy ſpekynges lorde Ihũ to my chekes ouer hony to my mouth/That is: Lorde Ihũ thyn holy wordes endyted in holy wrytte broughte to my mynde thrugh grace are ſwetter to my chekes: that are ẏ affeccõns of my ſoule than hony is to my mouthe/Sothly this is a fayre werke wythoute paynfull traueylle for to ſee Iheſus thus /

This is one manere of ſyghte of Iheſu as I ſayde before / Not as he is: but clothed vnder lyckeneſſe of werkes and of wordes/Per ſpeculum in enigmate/By a myrroure and by a lyckeneſſe/As the appoſtle ſaythe/ Iheſu is endeles myghte wyſdome and goodnes: Ryghtwyſneſſe:ſoothfaſtneſſe:holyneſſe.and mercy / And what this Iheſu is in hym ſelfe maye noo ſowle ſee ne here: But by effecte of his worchynge he maye be ſeen though the lyght of grace.as thus/his myght is ſeen by makynge of all creatures of nought.his wyſdome in ordynate dyſpoſynge of hem.his goodnes in kepynge of hem his mercy in forgeueneſſe of ſyñes . his holyneſſe in yeftes of grace:his ryghtwyſnes in harde punyſſhynge of ſyñe.his ſoftnes in true rewardyng of good werkes/And al this is expreſſed in holy wrytte.and this ſeeth a ſoule in holy wrytte with all other accidentes that fallen therto/And wite thou wel that ſuche gracyous knowynges in holy wrytt or in other wrytinge that is made though grace are nought elles but ſwete letters ſenden ⁊ made betwyxt a louynge ſoule ⁊ Jhū loued/Or elles yf J ſhall ſaye ſothlyer betwyxt Jhū the true louer ⁊ the ſoules loued of hym/He hath full grete tendñes of loue to al his choſen childern that are here cloſed in claye of this bodily lyfe/And therfore though he be abſent fro hem hyghe hid aboue in the boſom of the fader fulfylled in delytes of the bleſſed godhede.yet notwythſtondyng he thynketh vpon hem ⁊ vyſyteth hem full ofte though his gracyous ghoſtly preſence ⁊ cōforteth hem by his letters of holy wrytte.and dryueth oute of her hertes heuynes ⁊ werynes:doutes ⁊ dredes.and maketh hē gladde ⁊ mery in hym truely. trowynge to all his byhetynges and mekely abydinge fulfyllyng of his wyll/Saynt poul ſayth thus / Quecūqȝ ſcripta ſūt ad noſtrā doctrinā ſcripta ſunt vt per conſolacionē ſcripturarū ſpē habeam⁹/All that is wryten to our techynge it is wryten that by comforte of wrytynge we myghte haue hope of ſaluacyon / And this is a nother werke of cōtemplacōn for to ſee Jhū in ſcryptures after openynge of the ghoſtly eye/ The clenner the ſyghte is in beholdynge.the more comforted is the affeccion in the taſtynge/A full lytyll ſauour felte in a clene ſoule of holy wrytte in thys maner before ſayd ſholde make the ſoule ſette lytyll pryce by knowynge of all the vii.artes.or of all the wytte of all worldly cunnynges/For the ende of this knowynge is ſaluacyon of

Ro.xv.

mannes soule in euerlastynge lyf. and the ende of that other s for hemselfe is but vanytee and a passynge delyte: but yf they be tourned thurgh grace to this ende.

¶ Of the preuy voys of Jhesu sownyng in a soule wherby it shall be knowen/ And how al the gracyous Illumynacõns made in a soule ben called the spekynges of Jhũ/c. xliiii.

LO thyse are fayr newe felynges in a clene soule. and if a sowle were fulfylled wyth suche it myghte be sayd ꝛ sothly that it were refourmed somwhat in felynge: but not yet fully: for why: yet Jhesu sheweth more and ledeth the soule Inner: and begynneth to speke more homely and more louely to a soule. and redy is the soule thenne to folowe the styryng of grace/ For the prophete sayth/ Quocũq; ibat spũs illuc gradiebantur et rote sequentes eũ/ Whed soo yede the spiryte thider yede the wheles folowynge hym/ Eze.i. By wheles are vnderstonde the true louers of Jhũ / For they are rounde in vertue wythout angyle of frowardenes. and lyghtly whyrlynge thorugh redynesse of wyll to the styryng of grace/ For after that grace styreth and techeth: soo they folowe and worche as the prophete sayth/ But they haue fyrste a full siker assaye and a true knowinge of the voys of grace or they maye doo so that they be not deceyued by her owne feynyng or by the myddaye fende/ Our lorde Jhesu sayth thus of his louers / Oues mee vocem meã audiũt et cognosco eas ꝛ cognoscũt me mee/ Joh.x. My shepe heren my voys and I knowe hem and they knowe me The preuy voys of Jhesu is full true. and it makyth a soule true/ There is noo feynyng in it ne fantasye ne pryde ne ypocrysy/ But softnesse: mekenesse: pees. loue: and charyte. And it is full of lyfe loue ꝛ grace / And therfore whan it sowneth in a sowle it is of soo grete myghte some tyme that the

f i

soule sodeynly layeth of honde all that there is . prayenge :spekynge:redynge or thynkynge in the manere before sayd. ⁊ all maner bodily werke ⁊ lystnyth therto fully herynge ⁊ perceyuinge in rest ⁊ in loue the swete steuen of this goostly voys .as it were rauysshed fro yͤ mynde of all erthly thynges/And theñe somme tyme shewyth Jhu in this pees hymself as an hawtful mayster and somtyme as a reuerent fader:⁊ sōtyme as a louely spouse/And it kepyth a soule in a wondfull reuerence ⁊ in a louely beholdynge of hym that yͤ soule lyketh well thenne. and neuer soo well as thenne/For it felyth soo grete sykernesse and soo grete reste in Jhu ⁊ soo moche fauour of his goodnes yͭ it wolde euer be soo and neuer doo other werke/It thinkith yͭ it touchith Jhu and thurgh vertue of yͤ vnspekable touchynge it is made hole ⁊ stable in itselfe reuerently beholdyng oñly Jhu·as yf there were noo thynge but Jhu oo thyng and he a nother .borne vp oñly by yͤ sauour and yͤ wondful goodnes of hym yͭ is that thynge yͭ he felyth and seeth/ And this felynge is ofte tymes wythoute specyall beholdynge of holy wrytte.ne but wyth fewe wordes formyd in yͤ herte. nought but thus amonge fallen in swete wordes acordynge to yͤ felynge:eyther louynge or worshyppyng or wondryng:or otherwyse sownynge as the herte lykyth/The soule is full moche departed fro loue or likynge of the worlde thorugh vertue of this gracyous felynge/And also fro mynde of the worlde moche in the meane tyme/It takyth none hede therof for it hath noo tyme therto/But theñe sōtyme anone wyth this fallyth in to a soule dyuers Illumynaciōs thurgh grace.yͤ whiche Illumynacōns I calle the spekinges of Jhū ⁊ the syght of ghostly thynges/For wyte yͤ wel that all the besynes yͭ Jhū makith aboute a soule.is for to make it a true perfyte spouse to him in the hynes ⁊ the fulnes of loue.And yͭ may not be done so sodē therfore Jhū yͭ is loue ⁊ of all louers the wysest assayeth by many wyses ⁊ by many wondful meanes or it may come a:

aboute

Wyllm̄ Boton [illegible]

[illegible]

And therfore that it myghte come to theffecte of true ſpouſage he hath ſuche gracyous ſpekynges this maner of a wower to a choſē ſoule/ he ſheweth his preuy Jewels. moche thynge he giueth & more he behiteth. and curteys daliaūce he ſhewith/ Ofte he viſyteth wyth moche grace & ghoſtly cōforte as I befor̄ ſayd/ but he hwo doth this in ſpecyal al fully can I not telle the: for it nedeth not/ Neuertheles ſomwhat ſhall I ſaye after that grace ſtyreth/ The drawyng of a ſoule fully to perfyte loue is fyrſte by the ſhewynge of ghoſtly thinges to a clene ſoule whan the ghoſtly eye is openid. not that a ſoule ſholde reſte therin. & make an ende there: but by that ſeche hym & loue hym oñly that is hygheſt of al wythout ony beholdyng of ony other thynge than hymſelf/ But what are thyſe ghoſtly thynges ſayeſt ẏ. for I ſpeke ofte of ghoſtly thinges/ To this I anſwere & ſaye. that ghoſtly thynge may be ſaid all the ſothfaſtnes of holy wrytte/ And therfore a ſoule that thrugh lyghte of grace maye ſee the ſothfaſtnes of it. it ſeeth ghoſtly thynges as I haue before ſayd/

¶ How thrugh gracyous openynge of the ghoſtly eye a ſoule is made wyſe mekely & ſothfaſtly to ſee the dyuerſyte of degrees in holy chirche as traueylynge/ And for to ſee angels kynde and firſte of reproued/ Capl̄m xlv.

Neuertheles other ghoſtly thynges there bē alſo the whiche thrugh lyghte of grace are ſhewed to the ſoule. & are thyſe/ The kynde of all reſonable ſoules. & the gracyous worchynge of our lorde Jhū in hem/ The kynde of angels bleſſed & reproued & her worchyng: and the knowynge of the bleſſyd trynyte after that grace techith/ Holy wrytte ſayth in the boke of ſonges of the ſpouſe thus/ Surgā & circuibo ciuitatē & querā quē diligit aīa mea/ I ſhall ryſe & I ſhall goo aboute the cyte & I ſhall ſeche him that my ſoule loueth/ That is: I ſhall riſe in to highnes of thought & goo aboute the cyte/ By this cyte is vnderſtonde the dyuerſyte of all creatures bodily & ghoſt

Cant. 3

ly ordeined and ruled vnder god by lawes of kynde of reaſon ⁊ of grace/I goo abowte this cite whan I beholde the kyndes ⁊ the cauſes of bodily creatures the yeftes of grace ⁊ the blyſſis of ghoſtly creatures. and in all thiſe I ſeche hym that my ſoule loueth/It is fayre lokynge with the Iñer eye on Ihũ in bodily creatures for to ſee his myghte: his wyſdome ⁊ his goodnes in ordynaũce of her kynde:but it is moche fayrer lokinge on Ihũ in ghoſtly creatures/Fyrſte in reſonable ſoules bothe choſen ⁊ reproued to ſee the mercyfull callynge of hym to choſen. how he torneth hẽ fro ſiñe by lyghte of his grace. how he helpeth hem:techeth hem:chaſtith hem.cõfortith hem.he ryghteth he clenſeth he fedeth:how he maketh hem breñing in loue ⁊ in lyghte by plente of his grace/And thus doth he not to one ſoule oñly but to all his choſẽ after meſure of his grace/Alſo of al reproued how ryghtfully he forſakyth hem ⁊ leueth hem in her ſyñes ⁊ doth hem no wronge. How he rewardeth hem in this worlde ſuffrynge hem to haue the fulfillyng of her wyll ⁊ after to punyſſh hem endleſly/Lo this is a lityll beholdynge of holy chyrche whiles it is in traueylyng in this lyfe to ſeen how blacke ⁊ how fowle it ſemyth in ſoules that are reproued:how fayr ⁊ how louely it is in choſen ſoules

And all this ghoſtly ſyȝte is noughte elles but the ſyghte of Ihũ.not in hĩſelfe but in his mercyfull preuy werkes ⁊ in his rightwys domes euery daye ſhewed ⁊ remẽbred ⁊ renewed to reſonable ſoules/Alſo ouer this to ſee wyth the ghoſtly eye yͤ paynes of reproued. ⁊ the Ioye ⁊ the blyſſe of choſen ſoules it is ful comfortable/For ſothfaſnes maye not be ſeen in a clene ſoule wythoute grete delyte ⁊ wondfull ſoftnes of bleſſyd breñynge loue/Alſo the ſyghte of angels kynde:fyrſte of dãpned ⁊ after that of the bleſſed/It is a full fayr contemplacõn of the fende in a clene ſoule whan grace bryngeth the fende to the ſyghte of the ſoule as a clumſid captyf bounden wyth the myghte of Ihũ that he maye not dere/Thẽne the ſoule behol

ſeth him not bodily but ghoſtly ſeenge his kynde and his ma
lyce.and torneth hym vp ſoo dowñe ⁊ ſpoylleth hym and ren
teth hym all to nought:ſcorneth hym ⁊ diſpyſeth him and ſet
teth nought by his malyce/Thus biddeth holy wrytte whan
it ſayth thus/Verte impiū et nō erit/Torne the wycked :that
is the fende vp ſoo downe and he ſhall be as noughte/Moche
wonð hath the ſoule that the fende hath ſomoche malice and
ſoo lityll myghte/There is noo creature ſo vnmyghty as he
is:and therfor it is a grete cowardneſſe that men dreden hym
ſomoche/he maye noo thynge doo wythout leue of our lorde
Jhū.not ſomoche as entre in to a ſwyne as the goſpell ſayth
Moche leſſe maye he doo theñe to noye ony man / And theñe
yf our lorde Jhū gyue hem leue to tarye vs it is full worthily
⁊ mercyfully done that our lorde Jhū doth.and therfore welco
me be our lorde Jhū by hymſelf ⁊ by all his meſſengers/The
ſoule dredeth nomore than the bluſtrynge of the fende than ỹ
ſtirynge of a mows/wonder wrothe is the fēde yf he durſte ſay
naye.but his mouth his ſtopped wyth his owne malyce . his
hondes are boūden as a theyf worthy to be demid ⁊ hanged in
helle And theñe the ſoule accuſyth him ⁊ riztfully demith him
after that he hath deſerued/wonð not of this ſayeng.for ſayn
te poul meaned the ſame whā he ſayd thus/Frēs neſcitis qm̄
anglos iudicabim⁹/Brethem wote ye not well that we ſhal
deme angels.that are wicked ſpirytes thrugh malyce that we
re made gode angels by kynde/ As who ſayth yes/This demi
ge is fygured before the dome in contemplatyfe ſoules/For
they fele a lityl taſting in lyknes of al ỹ ſhal be done aftͬward
of our lord Jhū opēly in ſothfaſtnes/ſhamid ⁊ ſhent is ỹ fēde
gretly in hīſelf,whā he is th⁹ fared with a clene ſoule.he wol
de fayn flee away ⁊ he may not for ỹ myzte of ỹ hieſt holdeth
him ſtyll:and yͭ greuith him more thā al ỹ fire of helle.wonð
mekely fallith ỹ ſoule to ihū theñe wͭ hertly louinges yͭ he ſo
myztly ſaueth a ſymple ſoule fro al malice of ſo fell a enmie
by his grete merci.

pu.xxii.

cor.vi.

Remanet [illegible]
[illegible]
[illegible]

¶ How by the ſame lyghte of grace the bleſſed angels kynde maye be ſeen / And how Jhū is god ⁊ mā aboue all creatures after that the ſoule maye ſee hym here / Capl̃m xlvi.

AND theſe after this by the ſelf lyght maye the ſoule ſee ghoſtly the fairhede of angels the worthines of hem in kynde. the ſubtylte of hem in ſubſtaūce: the cōformynge of hē in grace. ⁊ the fulneſſe of endles blyſſe. ẏ ſoūdryhede of orders the diſtynccōns of perſones how they lyue all in lyght of ſothfaſtnes endles. and how they brenne all in loue of the holy gooſt after the worthynes of orders. how they ſee ⁊ loue ⁊ prayſe Jhū in bleſſyd reſte wythout ceeſinge / There is noo ſyght of body: ne no figure in ymaginacōn in this maner worchinge but all ghoſtly ⁊ of ghoſtly creatures / Theſe begynneth the ſoule to haue grete aqueyntaūce of the bleſſed ſpirytes ⁊ a grete feliſhyp / They are full tendre ⁊ full beſye aboute ſuche a ſoule to helpe it / They are mayſters to teche it. ⁊ often though her ghoſtly preſence ⁊ towchynge of her lyghte dryuen out fantaſyes fro the ſoule: ⁊ they Illumyn the ſoule graciouſly. thei cōforte the ſoule by ſwete wordes ſodenly ſowned in a clene herte / And yf ony dyſeaſe falle ghoſtly they ſeruen the ſoule and mynyſtre to it all that it nedeth / Thus ſaynt poul ſaid of hē /

11

Hebr̄.i.

Nōne oēs ſūt adminiſtratorii ſpūs miſſi ꝑpt eos qui hereditatē capiūt ſalutis / Wote ye not wel that holy ſpirytes are mynyſters ſente of Jhū for hem that taken the herytage of helth. Thyſe are choſen ſoules. as who ſayth yes / For wyte ẏ well that all this ghoſtly worchyng of wordes ⁊ of reaſons brought to the mynde ⁊ ſuche fair likneſſes are made bi the mynyſtery of angels whan the lyght of grace abūdantly ſhyneth in a clene ſoule / It maye not be tolde by tonge the felynges the lyghtnynges the graces ⁊ the cōfortes in ſpecyall that clene ſoules perceyue through famulyarite ⁊ felyſhyp of bleſſed angels / The ſoule is ſo well at eaſe with hem in beholde how they done that it wolde tende to noo thynge elles / But theſe wyth the helpe

[illegible]

of the angell yet the ſoule ſeeth more for knowynge ryſeth aboue all this in a clene ſowle/And ẏ is to beholde the bleſſyd kynde of Ihũ/Fyrſt of his gloryoꝰ manhede how it is hyghed worthily aboue all angels kynde.⁊ thenne after of his bleſſid godhede/for by knowyng of creatures is knowen the creatour.⁊ theñe begyñeth the ſoule to perceyue a lytyll of the preuytees of the bleſſid trinyte/It may wel ynough·for lyght of grace gooth before.⁊ therfore ſhe ſhal not erre allõge as ſhe holdeth her wyth the lighte/Theñe is it opened ſothfaſtly to the eye of ẏ ſoule the oñlyhede in ſubſtañce ⁊ diſtynccõn of perſones in the bleſſyd trinite.as it maye be ſeẽ here.⁊ moche other ſothfaſtnes of the bleſſid trinyte pertynent to this mateṙ: the whiche is openly declared ⁊ ſhewed by wrytyng of holy doctours of holy chyrche/And wyte ẏ well that ẏ ſame ⁊ the ſelf ſothfaſtnes of the bleſſyd trinyte ẏ thiſe holy doctours Inſpyred thrugh grace writen in her bokes in ſtrẽgthing of our trouth a clene ſoule may ſee in knowyng thrugh ẏ ſelf lyght of grace/I woll not expreſſe to moche of this mateṙ here ſpecyally· for it nedeth not/Woñd grete loue felith the ſoule wyth heuẽly delyte in felyng of this ſothfaſtnes whã it is made thrugh ſpecyall grace.for loue ⁊ light goth bothe togyd̃ in a clene ſoule/There is noo loue ẏ riſeth of knowyng ⁊ of ſpecyal beholdyng ẏ may touche ſooner our lorde as this loue maye:For why·this knowyng is worthieſt ⁊ hyeſte in itſelf oñly of Ihũ god ⁊ man yf it be ſpecyally ſhewed bi the lyght of grace/and therfor is the fyre of loue flaũmynge of this more brennynge than it is of knowyng of ony creature bodily or ghoſtly.⁊ al thiſe gracyoꝰ knowynges felid in a ſoule of ẏ vnyuerſitee of al creatures in maneṙ before ſaid.⁊ of our lorde Ihũ maker ⁊ keper of al this fayr vnyuerſitee.I calle hẽ fayr wordes ⁊ ſwete ſpekynges of our lorde Ihũ to a ſoule ẏ whiche he wol make his true ſpouſe/He ſheweth preuytees ⁊ profereth riche yeftes of his treſoure ⁊ arayeth ẏ ſoule with hẽ ful honeſtly/She nede not be aſhamed wyth the cõpanye of her felawes to apẽ re afterwarde to the face of Jheſu her ſpouſe / All this louely dalyaūce of preuy ſpeche bitixe thū ⁊ a ſoule may be called an Job.iiii. hidde worde. of the whiche holy wryt ſayth th⁹/ Porro ad me dcm̄ eſt vbū abſconditū et venas ſuſurrii ꝑcepit auris mea/ Sothli to me is ſaid an hidde worde ⁊ the veynes of his rownynges myn eere hath perceyued/ The Inſpyracōn of Jhū is an hidde worde. for it is preuily hidde fro al louers of the worlde ⁊ ſhewed to his louers. thrugh whiche a clene ſowle perceyueth redily the veynes of his rownyng yͭ are ſpecyally ſhewenges of his ſothfaſtnes/ For eueryche gracyo⁹ knowynge of ſothfaſtnes felt wyth Inly ſauour ⁊ ghoſtly delyte is a preuy rownyng of Jhū in the ere of a clene ſoule/ Him behoueth to haue moche clen̄es ⁊ mekenes ⁊ all other vertues: ⁊ to be halfe deyf to noys of wordly Janglyng yͭ ſhold wyſely perceyue thiſe ſwete ghoſtly rownynges yͭ is the voys of Jhū/ Of yͤ whyche dauid ſayth th⁹/ Vox dn̄i ꝑparantis ceruos ⁊ reuelabit cōdēſa/ The voys of our lord ihū arayeng hertes ⁊ he ſhal ſhew thycke/ That is: the Inſpiracōn of Jhū makyth ſoules lyghte as hertes yͭ ſterten fro therthe ouer buſſhes ⁊ breres of al worldly vanyte. ⁊ he ſheweth to hem the thicke. yͭ are his preuitees yͭ may not be perceyued but bi ſharpe eye. Thiſe beholdinges ſothfaſtly groūded in grace ⁊ in mekenes maketh a ſoule wyſe ⁊ brēning in deſyre to yͤ face of Jhū/ Thiſe are yͤ ghoſtly thiges yͭ I ſpake of befor: ⁊ they bē called newe gracio⁹ felinges ⁊ I doo but touche hē a litill for wyſſing of yͤ ſoule/ For a ſoule that is clene ſtired by grace to vſe of this werkyng may ſee more in an hour of ſuche ghoſtly matere thā myȝte be wrytē in a grete boke /

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¶ Thus finyſſhith this preſent boke whiche expowneth many notable doctrynes in contemplacyon / whiche as me ſemyth right expedyēt to thoſe that ſetten theyr felicyte in ocupyenge theimſelf ſpecyally for theyr ſoule helthe/

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